MUSLIMS IN INDIA

PUBLICATIONS DIVISION

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MUSLIMS IN INDIA

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Chapter I

PART OF INDIA'S LIFE

India, like many other countries, is a mosaic of many races and cultures. Five thousand years of known history have brought into being a remarkable amalgam on this sub-continent. Of course, as in any country, innumerable cross-currents of thought, motives, actions and ideals animate the people who constitute this nation. But a common devotion to the peace, prosperity and integrity of the motherland naturally binds them all.

A study of the people of India today can be based on many possible classifications or sub-divisions, regional, linguistic, political, economic or religious. This booklet attempts to trace the past and picture the present of one of the religious components of the population—the 50 million Muslims who are the second biggest religious group in the country, and surpass in numbers all the other groups put together.

Racially, the Muslims in any part of India belong to the same ethnic stock as the rest of the population. The flesh and blood is the same. For the same reasons, there are close cultural affinities between the Muslims and their other compatriots all over the country. A foreign observer would find it impossible to distinguish between a Bengali Muslim and a Bengali non-Muslim; the same applies 2,000 miles away, on the other side of the sub-continent, to a Punjabi Muslim and a Punjabi non-Muslim; the truth of this statement would be equally visible in the far away eastern State of Assam and in the deep-south State of Kerala. These are the farthest corners of India and also the locale of large Muslim populations.

But the forces of history have also created great centres of Muslim life and culture deep in the heart of the country, as in Hyderabad and Lucknow, and in dense metropolitan areas like Delhi and Bombay. There, too, the Muslims share their proud heritage with the rest of the population. The non-Muslim residents of Lucknow are as proud of the tradition of gentility and

courtly good-manners left behind by the Muslim Nawabs of Oudh as are the Muslims themselves. Similarly, the Red Fort at Delhi, which was the seat and symbol of the Mughal hegemony in India and as such the cynosure of all Muslim eyes, is today regarded by all Indians as the focal point of national sentiment, particularly during the annual Independence Day celebrations.

Muslims from two continents and a dozen countries come on pilgrimage to their shrines in India—such as those at Sirhind, Ajmer, Delhi and Gulbarga—and find themselves welcomed and joined in devotion by Sikhs and Hindus. Such are the traditions of India and such every lover of humanity would fervently wish them to continue to be.

PLACE IN ISLAMIC WORLD

India is one of the world's three biggest centres of Muslim life and culture. Only two countries have larger Muslim populations. Indonesia leads with something like 90 million Muslim inhabitants. Pakistan comes next with 83 million. India is third with 50 million Muslims. The Muslim population in other countries is comparatively much less. Turkey has about 28 million; Egypt 23 million; Iran 17 million; and Afghanistan a little over 10 million. Iraq and Saudi Arabia account for about 6 million Muslims each.

Since 1947, the Muslim population in India has risen from 35 million to 50 million—an increase of about 43 per cent, a rate of growth much higher than that of the country's population as a whole.

CONSTITUTIONAL SAFEGUARDS

The Constitution of the Indian Republic, which came into force on January 26, 1950, guarantees complete political, religious, social and economic freedom to Muslims as to other citizens (see Appendix). It guarantees equality before the law, prohibits discrimination on grounds of religion, race, caste, sex or place of birth, and secures equality of opportunity in matters of public employment.

Separate electorates for Hindus and Muslims, which had done so much to create friction and impeded the growth of healthy nationalism during the last phase of alien rule, have been abolished. Under the present scheme of things, people cast their votes on merits and for those considered fit to serve the general cause of India.

India's struggle for independence under Mahatma Gandhi's leadership, which made this Constitution possible, must for ever be a landmark in the history of Asia. Mahatma Gandhi used the unique weapon of non-violent civil disobedience and won freedom for his country without violence and bloodshed. He staked his life more than once for the sake of Hindu-Muslim unity and died a martyr to the same cause in the bitter aftermath of the Partition of India. The edifice of the new India has been built on a sound foundation with Hindu-Muslim unity as its cardinal principle. That structure was assiduously strengthened by the late Mr. Jawaharlal Nehru, who had often declared that he could be the Prime Minister only of a country where all Indians enjoyed equal civil rights. Over two decades, innumerable Indian Muslims—like other Indians—have cemented this structure with their life-blood in the face of continuous aggression by Pakistan and China.

MUSLIMS IN AUTHORITY

From the earliest years of the Republic of India, its Muslim citizens have lived free and useful lives, many earning honour, fame and high status by availing of the opportunities open to all and giving of their best to their motherland.

The Constituent Assembly which drew up the Constitution of India had no less than 45 Muslims among its members, and one of them, Sir Mohammad Saadullah, was a mmber of the Drafting Committee for the Constitution. There continues to be a large number of Muslim members in the Indian Parliament and State Legislatures.

In the long list of Muslims who have played a prominent part in the public life of the country since Independence, mention must be made of Dr. Zakir Husain, who was among the

pioneers of the Jamia Millia Islamia of Delhi, later Vice-Chancellor of the Aligarh Muslim University and until 1962 Governor of Bihar. He is now the Vice-President of the Republic and ex-officio Chairman of the Rajya Sabha. Mr. Mahomedali Currim Chagla, who has been Chief Justice of the High Court of Bombay, India's Ambassador to the United States and India's High Commissioner in U.K., is now Education Minister in the Union Cabinet as well as Leader of the House in the Rajya Sabha. He has been one of India's prominent spokesmen at the United Nations in the most momentous debates. Mr. Fakhruddin Ali Ahmed is a Minister in the Union Government, as Prof. Humayun Kabir was until earlier this year.

Among the most eminent and respected sons of India who are no longer alive, but whose names are still household words, was Maulana Abul Kalam Azad, a former Congress President, who held till his death the important portfolio of Education and Scientific Research in the Union Cabinet. Mr. Rafi Ahmed Kidwai was another important member of the Union Cabinet for a number of years and made an enviable reputation for himself as a successful Food Minister. Mr. Asaf Ali was India's first Ambassador to the U.S.A. and later Governor of Orissa. Yet another Muslim, Sir Akbar Hydari, was until his death the Governor of the frontier province of Assam.

Hafiz Mohammed Ibrahim was till recently the Governor of Punjab and Nawab Mehdi Nawaz Jung of Gujarat. The Chief Minister of Kashmir is Mr. Ghulam Mohammed Sadiq. There are 30 Muslim ministers and deputy ministers in other States.

In the Diplomatic Service, Muslims enjoy a fair representation. For many years, Dr. Syed Mahmud was a Minister in the External Affairs Ministry. The delicate negotiations with Pakistan leading to the Indus Waters Treaty were conducted on India's behalf by Hafiz Mohammed Ibrahim, then Union Irrigation and Power Minister. The Heads of important Indian Missions in many countries have been and are Muslims. There are many Muslim officers in the External Affairs Ministry as well as in the various Missions abroad. Many Muslims have, in addition, represented India in the United Nations and its allied bodies.

STATESMEN

Maulana Abul Kalam Azad at the mausoleum of Raza Shah the Great, Teheran

Dr. Zakir Husain receiving the Credentials of the Indonesian Ambassador

Mr. M. C. Chagla meeting a Nigerian Press Delegation visiting India

DISTINGUISHED VISITORS

President Gamal Abdel Nasser of the United Arab Republic inspecting a community project during his visit to India

Tunku Abdur Rehman, Prime Minister of Malaysia, at the Dargah Sharif, Ajmer

President Aref of Iraq with Mr. Jawaharlal Nehru, during the former's visit to India

HEROES

Havildar Abdul Hamid
(Param Vir Chakra)

Brigadier Mohammad Usman
(Mahavir Chakra)

Major M. A. R. Sheikh
(Vir Chakra)

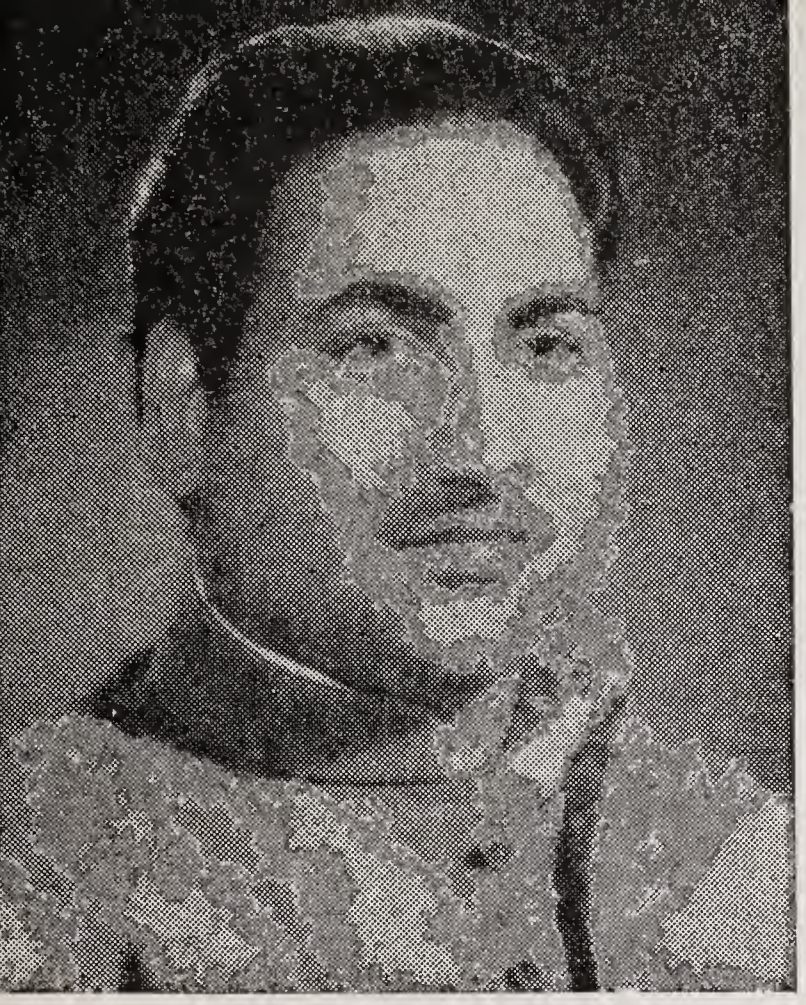
Major-General E. Habibullah

ARTISTES

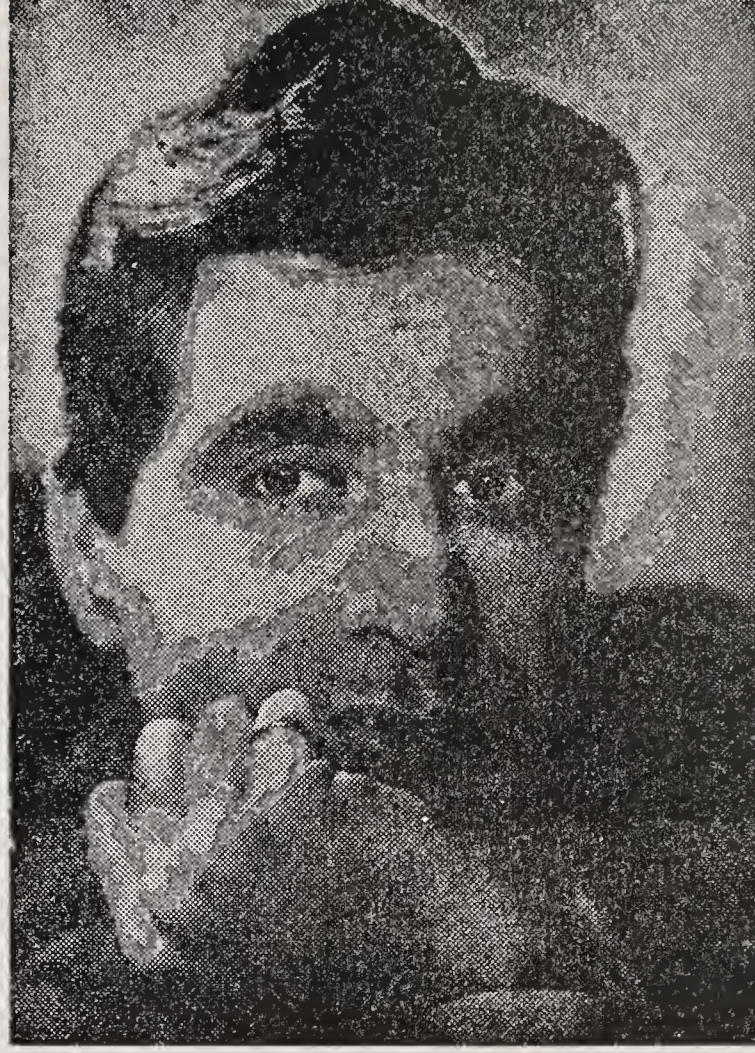
Ustad Faiyaz Khan

Ustad
Alauddin Khan

Ustad Bade Ghulam Ali Khan



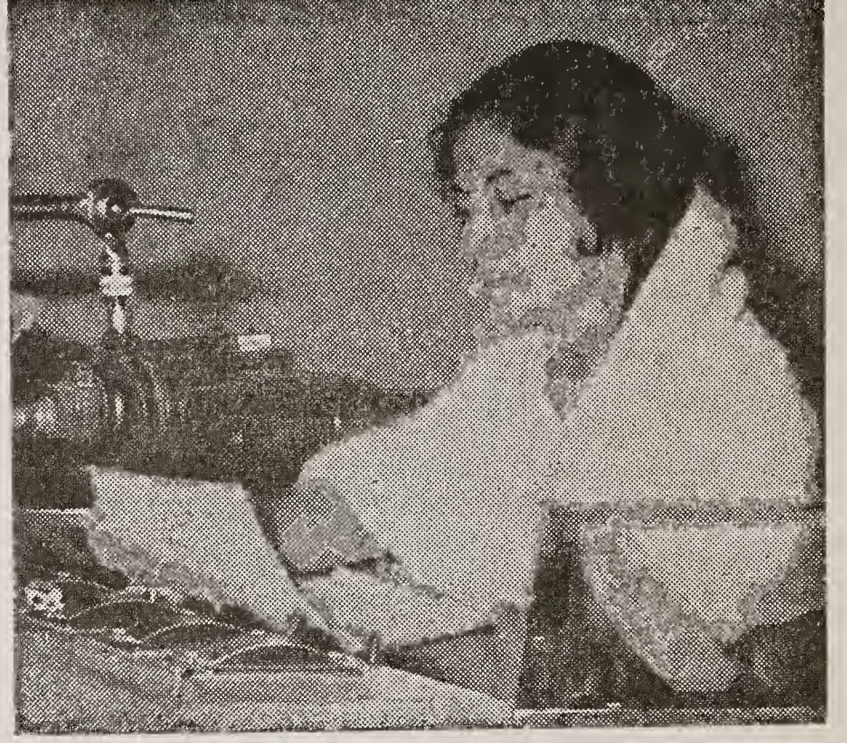
Mohammad Rafi



Yusuf Khan

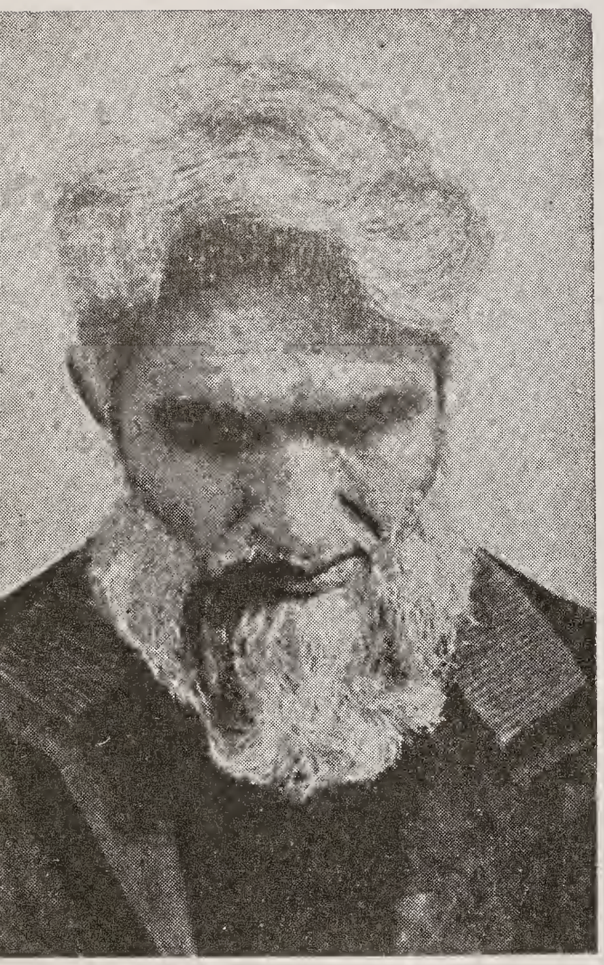
Waheeda Rehman

Saira Bano



Mehjabeen Ara

M. F. Hussain



Pataudi

In the Judiciary too, the representation of Muslims is appreciable. Many Muslim judges have adorned the highest judicial bench in the country, the Supreme Court of India. There are many Muslim judges in the various High Courts of the States. Mr. Khaleel Ahmad is Chief Justice of the Orissa High Court and Mr. Fazl Ali was Chief Justice of the Patna High Court.

Turning to the Defence Forces, it is a noteworthy fact that many key posts are held by Muslims. In the earliest days of Independence, Brigadier Mohd. Usman, the Hero of Naushahra, fell fighting in Kashmir as the Commander of the Indian forces stationed there. In the most recent phase of the Republic's existence, Hav. Abdul Hamid won the nation's highest gallantry award for bravery in the face of Pakistani tanks. The Commandant of the National Defence Academy for several years was Maj.-Gen. E. Habibullah. In the administration of police and law and order too, Muslims are well represented.

Mr. N. L. Ahmad is a member of the Union Public Service Commission, which selects candidates for the All-India and Central Services; earlier, Mr. A. A. A. Fyzee, Mr. S. H. Zaheer and Mr. Jawad Hussain have been members of this Commission. In the State Public Service Commissions also there are Muslim members.

POLITICAL LIFE

In the political affairs of the country Indian Muslim citizens have an effective voice. Muslim journalists enjoy the same freedom of expression as their brethren belonging to other groups, and their daily newspapers appear in all the big cities of India. Muslim religious endowments have unfettered freedom. Even the All India Muslim League, which had advocated partition of India, continues to function as a political party. In this context one may enquire how India came to be partitioned at all and how a new era of harmony has dawned since that unfortunate event.

PART IN FREEDOM STRUGGLE

Muslims played a prominent role in India's struggle for freedom from foreign rule. It was in the name of the last Mughal Emperor, Bahadur Shah, that the first war of Indian independence, miscalled the Mutiny, was fought in 1857. Hindus and Muslims fought together under his banner. Leaders like Maulvi Ahmad Ullah Shah, Sahebzada Ferozeshah, Khan Bahadur Khan, General Bakht Khan and Hazrat Mahal fought by the side of Rani Lakshmibai of Jhansi in the great struggle to free the country from alien rule.

During the sixty-two years of India's fight for self-rule under the banner of the Indian National Congress, from 1885 to 1947, the part played by Muslims was no less important. Sheikh-ul-Hind Maulana Mahmud-ul-Hasan, Maulana Obaidullah Sindhi, Maulana Husain Ahmad Madani and others were in the vanguard of the freedom movement which was later led by Mahatma Gandhi.

Inside the Indian National Congress itself, a very prominent part was played by leading Indian Muslims ever since its inception. Mr. Badr-ud-Din Tyabji presided over the third annual session of the Congress held at Madras in 1887. The 12th session, held in Calcutta in 1896, was presided over by Mr. Mohd. Rahimtoola Sayani. The 29th session held at Karachi in 1913 was presided over by Nawab Syed Mohammad Bahadur, Mr. Hasan Imam was called upon to preside over the special session held in 1918 at Bombay. The 37th session held at Ahmedabad in 1921 was presided over by Hakim Ajmal Khan. Maulana Abul Kalam Azad presided over the special session held in 1923 at Delhi. The 39th session held at Coconada in 1923 was presided over by Maulana Mohammad Ali. The 43rd session at Madras in 1927 was held under the presidentship of Dr. M. A. Ansari and the 53rd session held at Ramgarh in 1940 was presided over by Maulana Abul Kalam Azad again.

This is proof enough of the great part played by Muslim leaders in moulding new India. It was Maulana Azad who, as Congress President, represented India in the final negotiations

with the British Cabinet Mission. And from the ranks there have been tens of thousands of Muslims who fought and suffered for the cause of the Motherland.

BRITISH ATTEMPT AT "DIVIDE AND RULE"

Because the first war of Indian independence, in 1857, was fought under the banner of the Mughal Emperor of Delhi, the British rulers at first deliberately adopted an attitude of hostility towards the Muslims in India and tried to eliminate them from all spheres of public life and influence in the country. Later, attempts were made to stir up discord among various sections of the population of India. A policy of "divide and rule" was consciously adopted and pursued by British officials in the country.

Early in the 20th century the British introduced separate electorates for Hindus and Muslims in the newly formed elective bodies. This had the baneful effect of giving rise to a feeling among some people that the Muslims were a community apart from other Indians. To accentuate this trend special concessions and advantages were offered to Muslims in recruitment to services, grant of titles, etc. These steps encouraged a separatist, communal outlook, ignoring the fundamental unity of the people and the fact that Hindus and Muslims had lived together for centuries in the same villages and towns, and came mostly from the same stock.

PARTITION AND AFTER

The Congress which had always stood for unity of the people irrespective of their religion, was naturally opposed to these sinister moves. It fought for freedom and preached the gospel of unity, and thousands of Muslims joined its ranks and fought under its banner. Mahatma Gandhi, whom his grateful people remember as the "Father of the Nation", pursued this lofty ideal of Hindu-Muslim unity even after India was divided, and ultimately gave his life for that great cause. It was under his inspiring leadership that this became a cardinal principle of Indian politics.

The late Prime Minister of India, Jawaharlal Nehru, in a speech soon after Partition, declared, "All of us, to whatever religion we may belong, are equally the children of India. We cannot encourage communalism or narrow-mindedness, for no nation can be great whose people are narrow-minded in thought or action." It is in an India permeated by this spirit, even after the partition of India and the creation of Pakistan, that 50 million Muslims continue to live and enjoy all the rights and privileges of full citizenship. Even in the poisoned years immediately after partition, the fair treatment accorded to Muslims in the new India produced such confidence that many who had migrated under pressure of communal propaganda returned to their old homes in this country.

FULLY INTEGRATED

The Muslims form an integral part of the economic, social, cultural and political life of the country. The city dweller pursues in peace his normal avocation in cottage industries and handicrafts. Among the cultivators and land-owners, one finds both Hindus and Muslims bearing the same incidence of taxation and deriving the same benefits from the huge extension machinery set up in rural India. On the Indian Stock Exchanges, Muslim Khojas and Bohras play a very active part on an equal footing with Hindus.

Socially, too, Muslims are an integral part of India enjoy an equal position with others. The meeting of Muslim and Hindu cultures produced a happy blend. In the matter of appearance, dress and customs a Muslim is hardly distinguishable from a Hindu. In the villages there is no difference between the Muslim peasant and the Hindu peasant.

In State-run and State-aided educational institutions Muslim students enjoy the same facilities as others. In addition Muslim educational institutions exist in all the States. These receive generous financial assistance from the Government. For instance, a major part of the budget of the Muslim University at Aligarh is met by the Central Government. In this institution, perhaps

the biggest modern Muslim University of its kind in the world, 5,000 students receive instruction in all branches of modern arts and sciences. It has its own Engineering, Medical, Training and other colleges, and a Girls' College. Many of the eminent Muslims in India and Pakistan are products of this University.

Urdu, an important vehicle of Indo-Muslim culture, is treated on par with other regional languages of India under the Constitution. It is a living and growing language in India, playing a valued part in the emotional integration of the people of this vast sub-continent, especially through the medium of the films and the press.

Id-ul-Fitr, In-ul-Zuha and Mohurrum are observed as closed holidays throughout the country.

These are but pointers to the life of self-respect, peace and progress which the 50 million Muslims of India are living under the secular dispensation of its democratic Constitution. Details of their contribution in various walks of life in this country are discussed in subsequent chapters.

Chapter II

A ROLL OF HONOUR

The briefest of investigations confirms that the Muslims in positions of authority and prestige in India are no isolated instances. They are typical of millions in the mainstream of Indian life at all levels. There are respected Muslim officials, Muslim *panches* and *sarpanches* (elected village elders), Muslim teachers, lawyers, doctors, traders, industrialists and social workers. Above all, in the cultural life of the country, in films, literature, poetry, drama, music and art, the names of numberless Muslims shine like stars in the Indian firmament.

A factual survey of the life of Indian Muslims reveals the following interesting details.

By virtue of a routine constitutional provision, when Dr. S. Radhakrishnan was unable to perform his duties as Head of the Republic for some time, the functions of the President of India devolved upon Dr. Zakir Husain for about two weeks in 1964. Incidentally, about the same time, Mr. Mahomedali Currim Chagla was leading the Indian delegation to the U.N. Security Council, a role which he has filled later also in very critical times. Such events make one realise the patent truth that in India's secular democracy, Muslims of merit and worth can always take their rightful place.

Dr. Zakir Husain received the Bharat Ratna award—India's highest honour—in 1963. The next highest honour, Padma Vibhushan, was awarded to Nawab Mehdi Nawaz Jang in 1965. The coveted Padma Shri was awarded in the same year to Abdul Hameed of the Hamdard Dawakhana, Delhi. The Padma Bhushan award was given to Mohd. Abdul Hai, the Professor of Medicine, Rafiuddin Ahmed, Dental Surgeon, Sheikh Abdulla, the Aligarh educationist, and Nuruddin Ahmed, Mayor of Delhi, in 1964, and to Akbar Ali Khan and Mohd. Mujeeb in 1965. Mehboob Khan, the film producer, Mushtaq Ali, the cricketer, and Rashid Ahmed Siddiqi, the Urdu writer, were recipients of the Padma Shri in 1963.

MUSLIMS AND THE FINE ARTS

The Sangeet Natak Akademi, the first of the cultural Akademis to be constituted in India, invited Ustad Alauddin Khan and Ustad Hafiz Ali Khan to be among its earliest fellows.

Since the Akademi instituted its annual awards, Muslim musicians, whether vocalists or instrumentalists, have been very frequently honoured for Hindustani music as the following list will show:

Year	*Award Winner*
1951	Ustad Mushtaq Hussain Khan (Vocal)
	Ustad Alauddin Khan (Instrumental)
1952	Ustad Hafiz Ali Khan (Instrumental)
1953	Ustad Rajab Ali Khan (Vocal)
	Ustad Ahmad Jan Thirakwa (Instrumental)
1955	Ustad Bismillah Khan (Instrumental)
1956	Rasoolan Bai (Vocal)
1957	Ustad Yusuf Ali Khan (Instrumental)
1958	Ustad Jahangir Khan (Instrumental)
1959	Ustad Altaf Hussain Khan (Vocal)
	Ustad Wahid Khan (Instrumental)
1961	Ustad Bade Ghulam Ali Khan (Vocal)
1962-63	Ustad Ali Akbar Khan (Instrumental)
1963-64	Ustad Rahimuddin Dager (Vocal)

Awards in drama were started much later. Since their inception, however, the following Muslims have been honoured:

Year	*Award Winner*
1959	Ashraf Khan (Acting)
1960	Kasim Bhai Mir (Direction)
1961	Ebrahim Alkazi (Direction)

Incidentally Ebrahim Alkazi has just received the Padma Shri award.

Painting

Among the many Muslim painters who have won awards and acclaim for their work in recent years are M. F. Hussain, S. H. Raza, A. A. Raiba, A. Almelkar, Mohammad Yasin, Akbar Padamsee, J. Sultan Ali, Ghulam Rasool Santosh, Ghulam Mohammad Shaikh and Syed Bin Mohammad among men and Amina Ahmad, Zehra Rahmatullah, Rumanna Fatehally, Siddiqa Bilgrami and Fatima Ahmad among women.

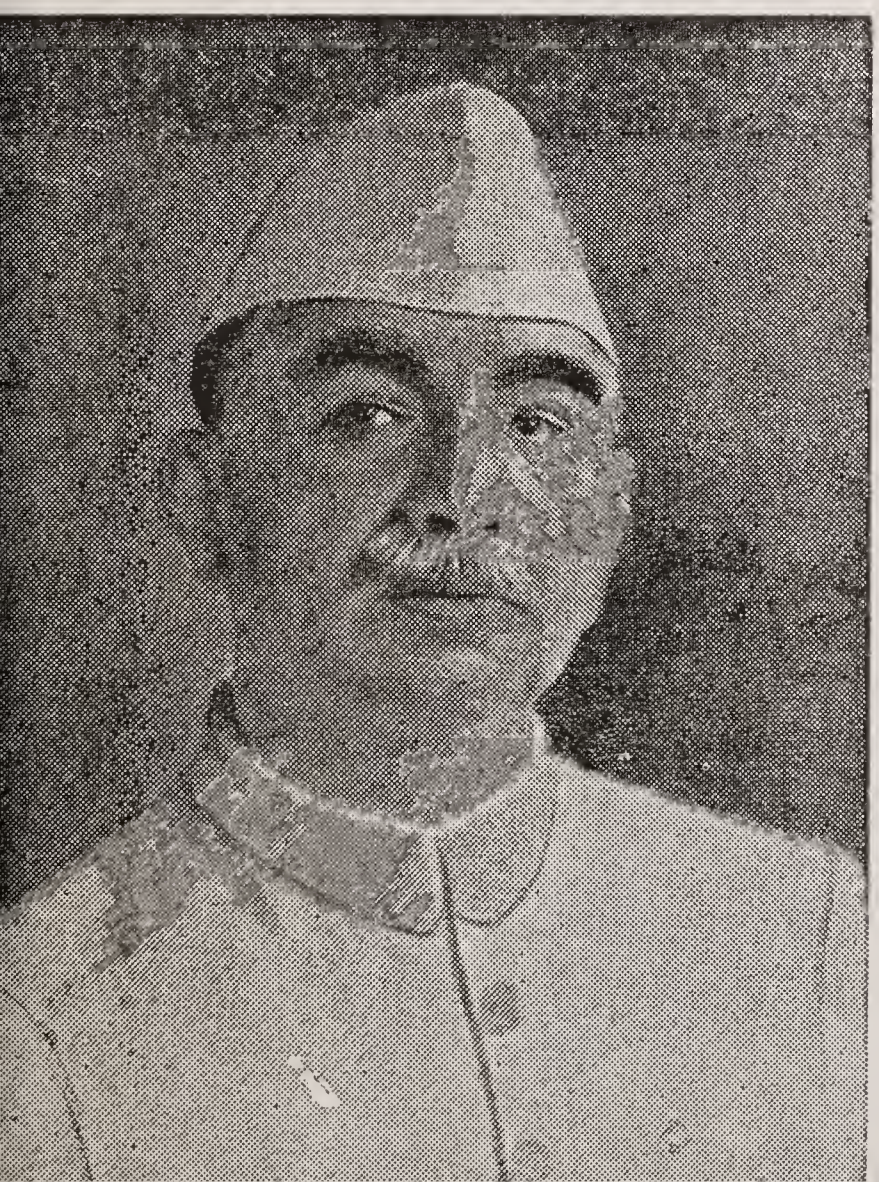
M. F. Hussain won the Lalit Kala Akademi Award in 1955, was highly commended in 1958, and was a member of the Selection Committee in 1961. He has also been a member of the General Council of the Lalit Kala Akademi since its inception in 1954. He too has just received the Padma Shri award. Almelkar won the Akademi Award in 1956, Mohammad Yasin in 1959, Ghulam Mohammad Shaikh and Padamsee in 1962. The Akademi's permanent collection includes works by Almelkar, Sultan Ali, Raiba and Rumanna Fatehally.

FILMS AND SPORTS

Muslims play a leading role in one of the richest and most influential industries of India, that is, the film industry. The individual names of Wahida Rehman, Saira Bano, Mohammad Rafi and Naushad are sufficient to make a film a box office hit. Producer-Director Mehboob Khan retained his magic touch and his popularity till the end which came in 1964. Among the actors, Yusuf Khan, Rehman, Anwar Hussain, Johnnie Walker, Agha, and Mahmud; among the actresses, those who have long graced the film-world like Nargis, Mehjabeen Ara, Nimmi, Mumtaz Jahan and Surayya; and the younger ones like Wahida Rehman, Saira Bano, Chand Usmani and Saeeda Khan; among Directors, M. Yusuf, K. A. Abbas and Nasir Hussain; among dialogue and song writers, Sahar Ludhianvi, Agha Jani Kashmiri, K. A. Abbas, Kamal Amrohi, Aah Sitapuri, Shakeel, Majrooh and Khumar; among Music Directors, Naushad and Ali Akbar Khan; among play-back singers, Mohammad Rafi, Talat Mahmud, Surayya, Shakeela Bano Bhopali and occasionally even classicists like Ustad Bade Ghulam Ali Khan and Ustad Amir Khan—these are among the elite of the Indian film industry. The President's Award for the best feature film of the year 1963 was awarded to K.A. Abbas for "Shahr aur Sapna".

Mr. Badr-ud-Din Tyabji

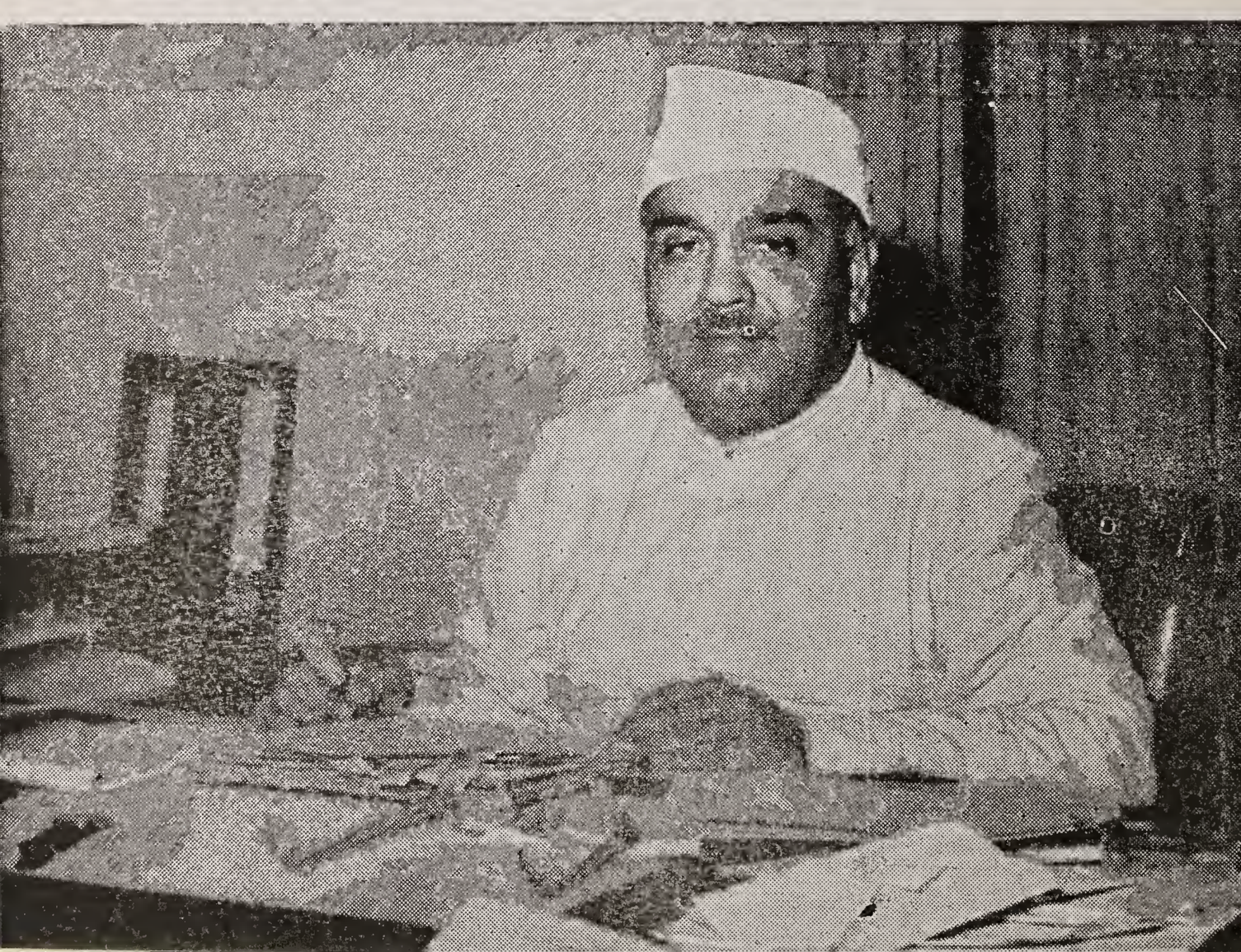
POLITICAL LUMINARIES



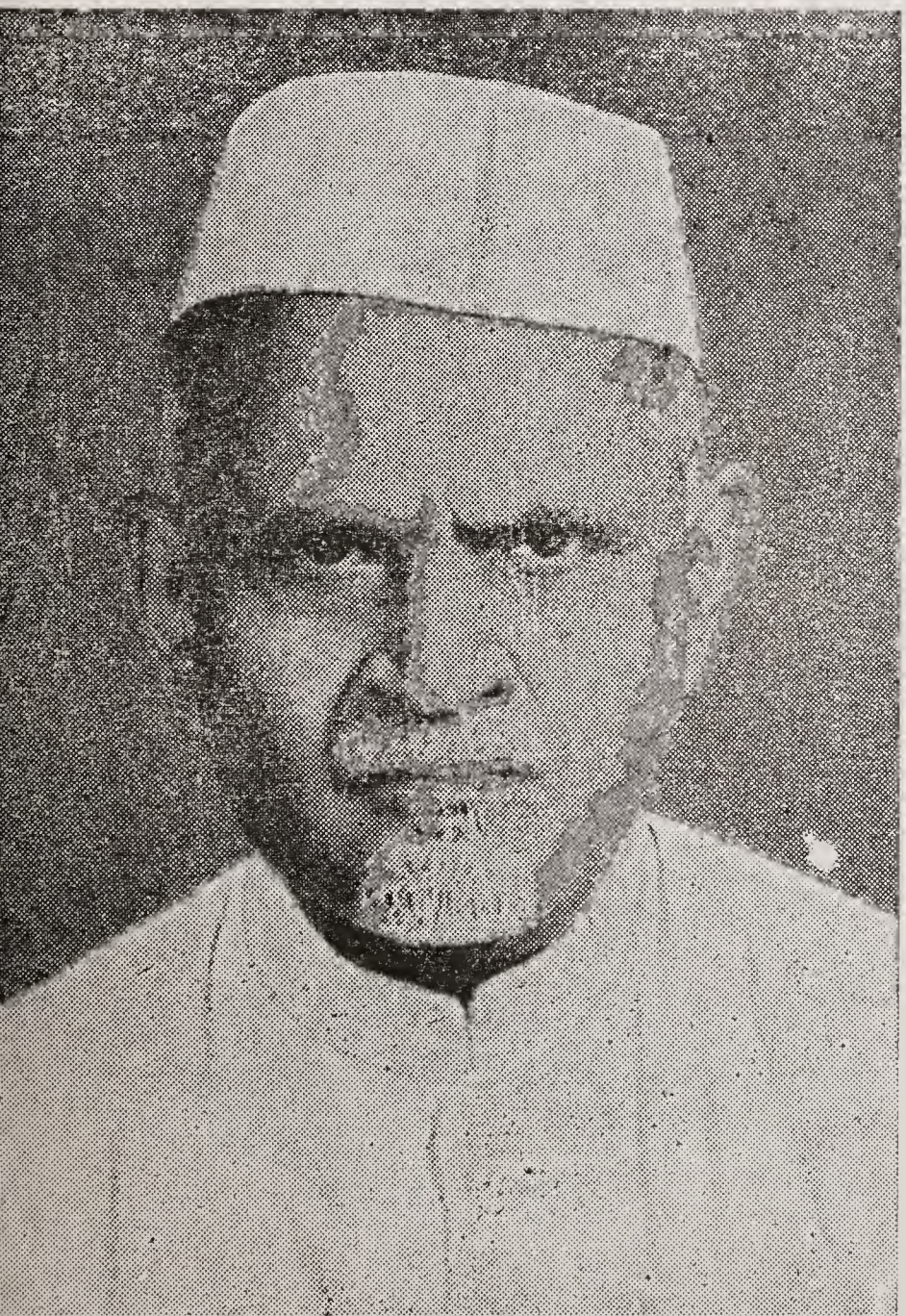
Dr. M. A. Ansari

Hakim Ajmal Khan

Rafi Ahmed Kidwai

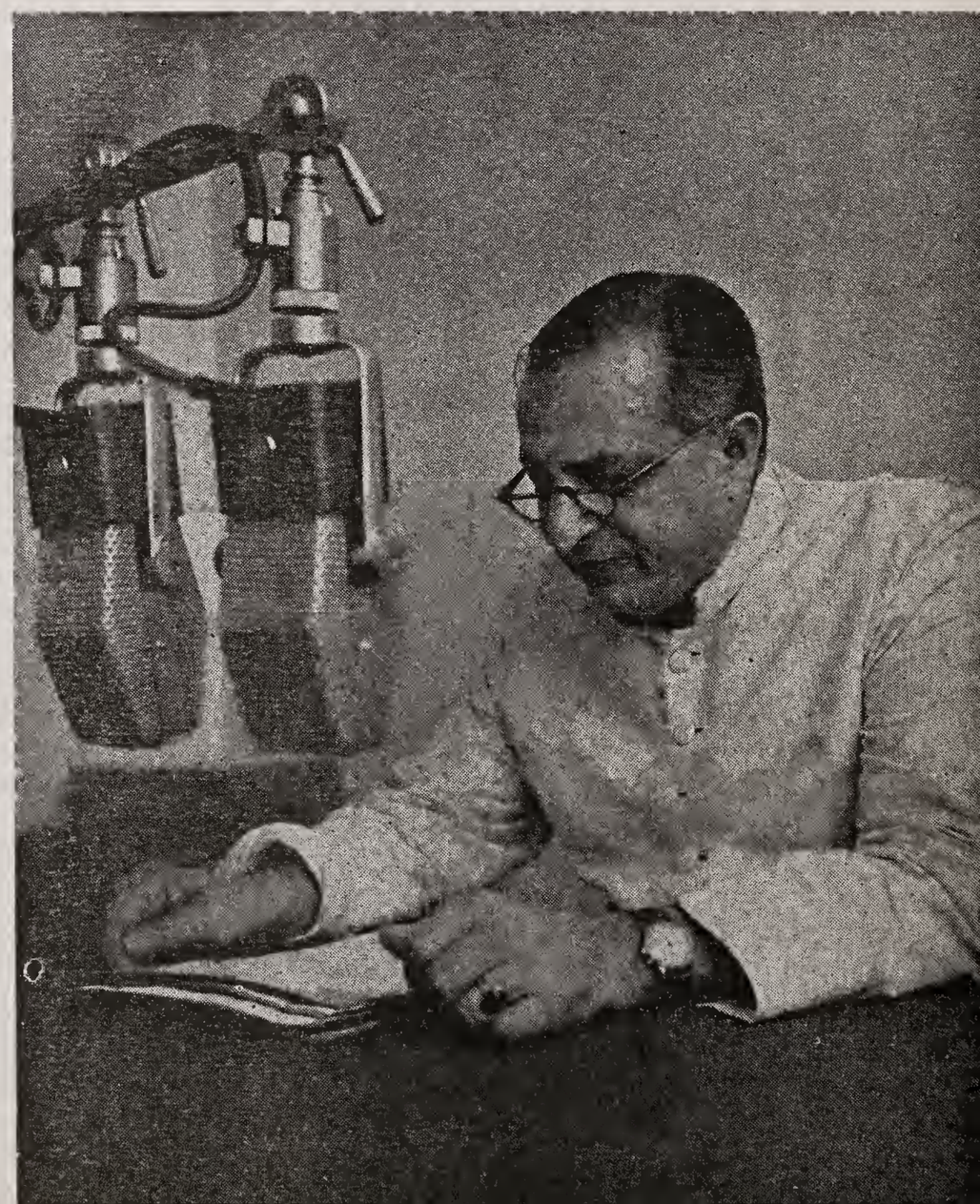


Nawab Mehdi Nawaz Jang

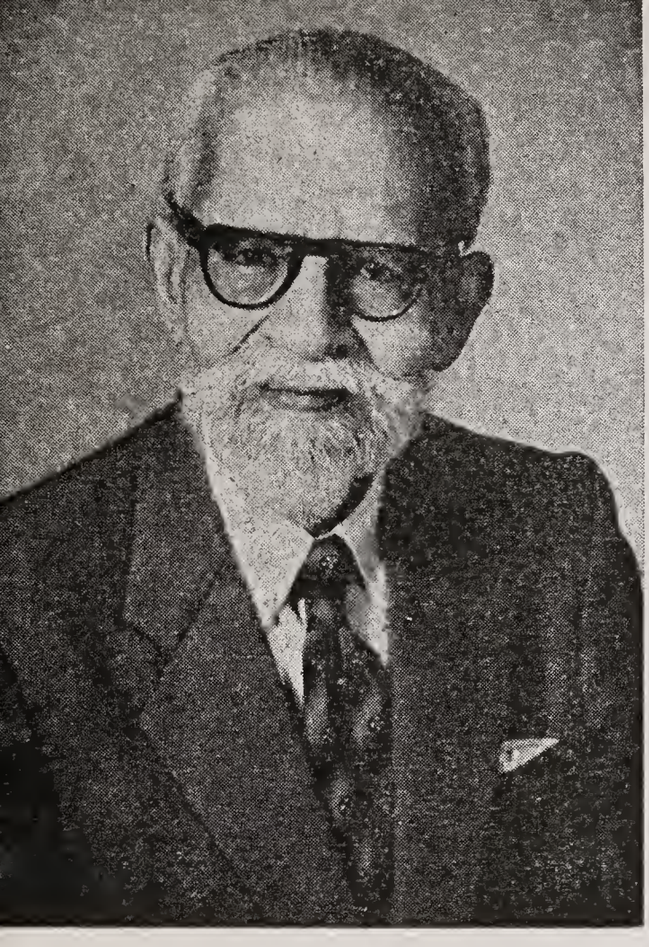


Hafiz Mohammad Ibrahim

Mr. G. M. Sadiq



Mr. Nuruddin Ahmad

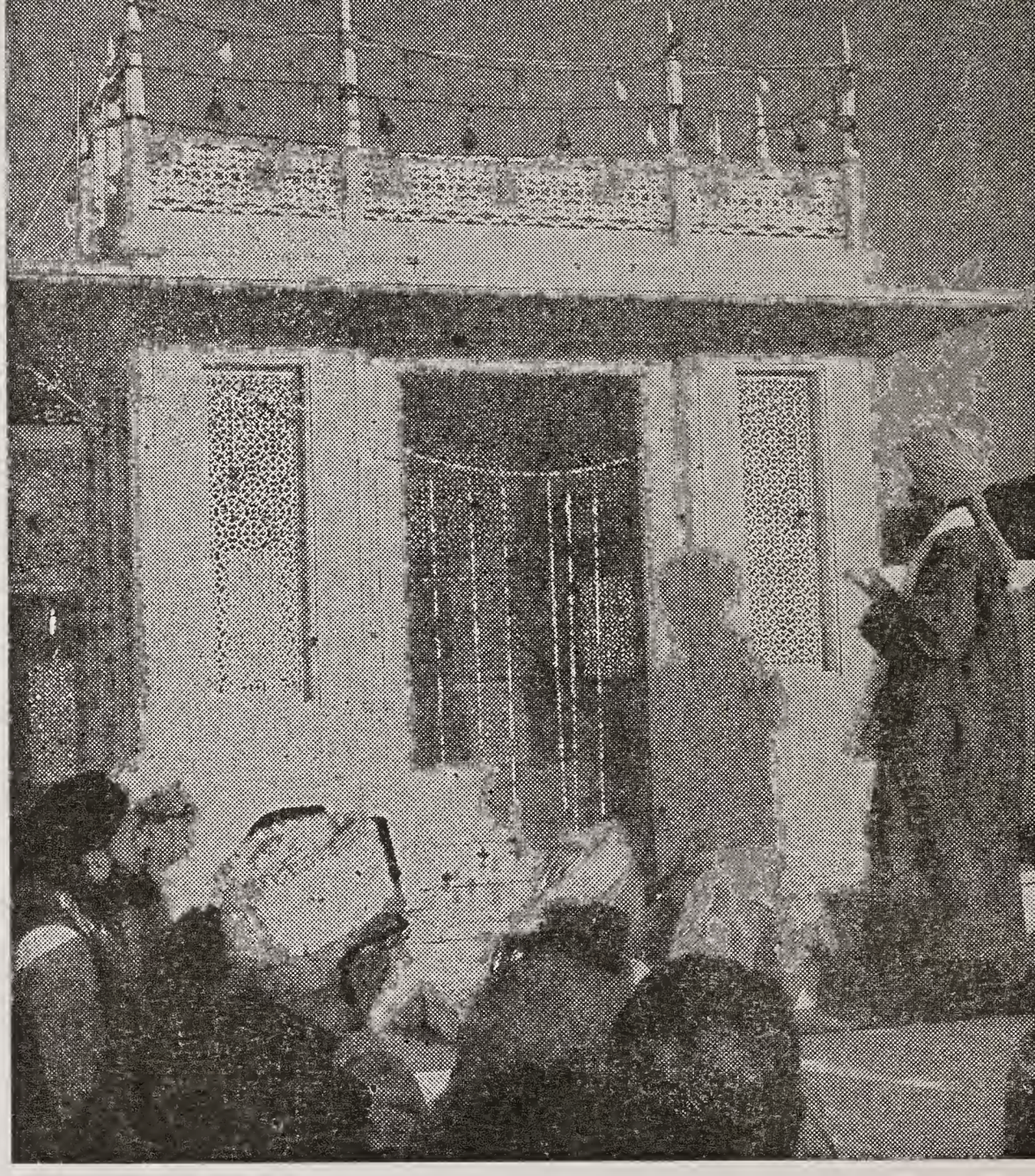


Dr. Abdus Sattar Siddiqui

Qazi Abdul Wadood

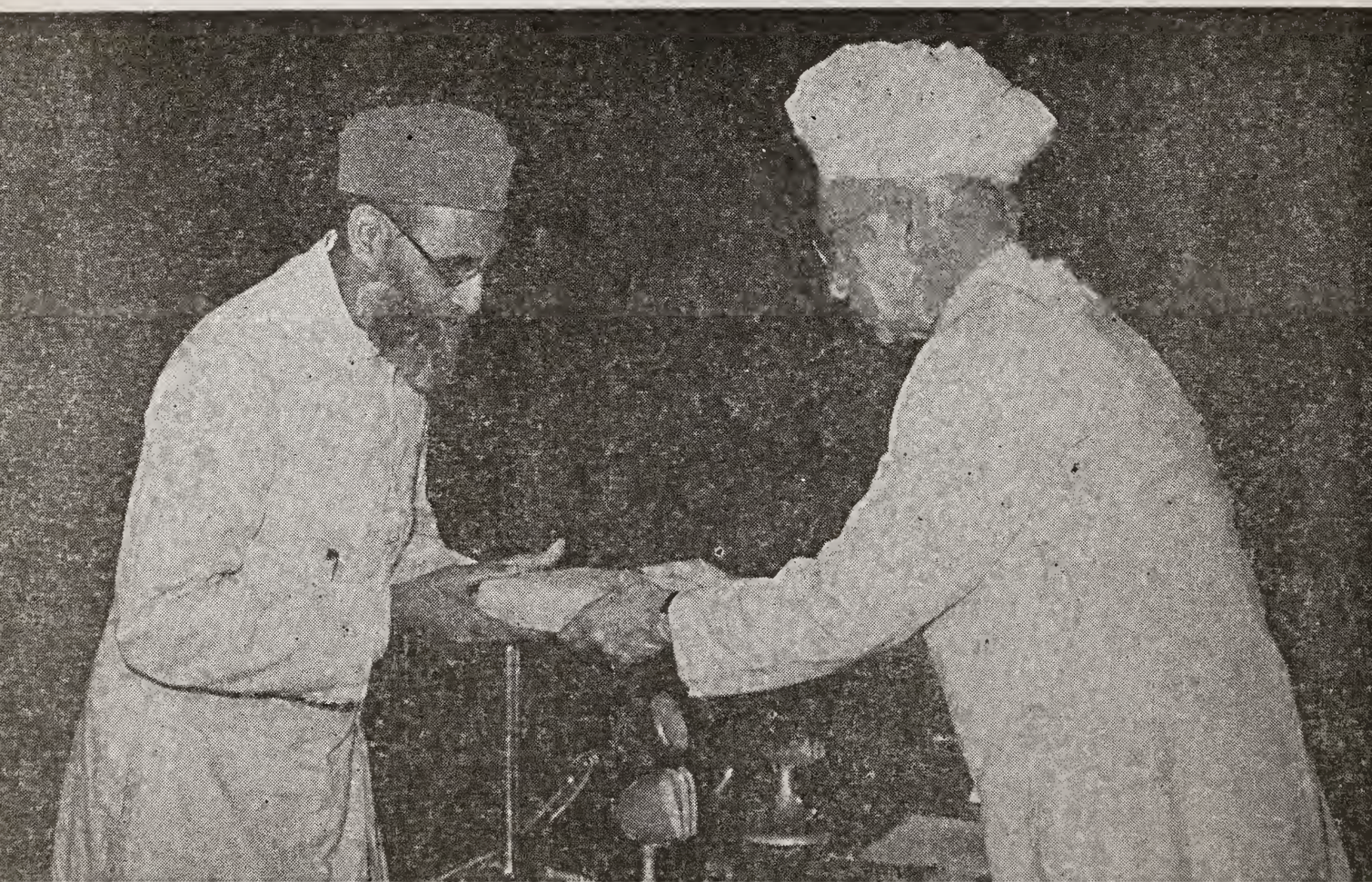
MEN OF LETTERS

Syed Masud
Hasan Rizvi



Ghalib Day celebration at his *mazar* in Delhi

Mr. Imtiaz Ali Khan Arshi receiving the Sahitya Akademi Award for 1961 for his Edition of the Diwan-i-Ghalib



Zafar Day celebration at Red Fort, Delhi

Princess Qamar Sultana, grand-daughter of Bahadur Shah Zafar, was among the distinguished guests at the Zafar Day celebration (seated next to Mr. Nehru)

Mr. Ali Sikander Jigar Moradabadi receiving the Sahitya Akademi award for 1958

Muslims count a great deal in sports also. One cannot conceive of first class cricket in India without the Nawab of Pataudi, A. A. Baig and Salim Durrani, Indian football without coaches like the late A. Rahim and Muslim football players, especially from Andhra and Bengal, and tennis without Akhtar Ali. Half a dozen Muslim's are among the top hockey players in India.

IN THE PROFESSIONS

During the 19th century one of the criteria of the progress of a nation was its advance in the liberal professions like teaching, law, writing, etc. In the 20th century the accent has shifted to science, engineering and technology. Muslims in modern India have made and are making sterling contributions to both types of professions.

During the present generation Muslim citizens have made an outstanding contribution in the field of education. Starting from the scholar-statesman, Abul Kalam Azad, modern India has produced Muslim educationists of such high calibre and repute as Dr. Zakir Husain, Vice-President of India; Prof. Humayun Kabir, previously Minister for Scientific Research and Cultural Affairs and later for Petroleum and Chemicals, Dr. K. G. Saiyidain, till recently Secretary and Educational Adviser to the Government of India, and Visiting Professor of Education, University of Wisconsin, U.S.A., at present Member of the Education Commission, Dr. Abid Husain, an authority on Culture and Urdu literature; Prof. Mohammad Mujeeb, Vice-Chancellor, Jamia Millia Islamia; Dr. A. A. A. Fyzee, Fellow, University of Cambridge, Ex-Vice-Chancellor, Kashmir University, formerly Ambassador to Egypt and Turkey and Member of the Union Public Service Commission, and many other experts on education like M. Masud, Indian Ambassador in Jeddah and Asadullah Kazmi, Unesco expert in Iraq.

In the legal profession, Sir Sultan Ahmed was till very late in his life available for consultation in Patna. Mr. Justice Jafar Imam was until recently a Judge of the Supreme Court of India.

Yet another Muslim who is at present a Judge of the Supreme Court is Mr. Justice M. Hidayatullah. Many able Muslim jurists have been claimed by politics. Mr. M. C. Chagla, formerly Chief Justice of the Bombay High Court, is in the Union Cabinet; Syed Ali Zaheer of Lucknow is the Minister for Justice in the U.P. Cabinet. Mr. Nuruddin Ahmed has thrice been elected Mayor of Delhi; Justice Basheer Ahmed Sayeed of Madras High Court is running a complex of educational institutions named as the South India Education Trust.

In Civil Engineering, Mr. Habibur Rahman, Senior Architect at the C.P.W.D., has earned a name for himself by designing at Calcutta the Gandhi Ghat and in Delhi Maulana Abul Kalam Azad's Tomb and the Rabindra Bhavan which houses the Sahitya, Lalit Kala and Sangeet Natak Akademis.

Among the brilliant young scientists, who are doing useful teaching and research work in universities and laboratories, Muslims are well represented. Dr. S. H. Zaheer is Director General of the Council of Scientific and Industrial Research.

Chapter III

URDU, ARABIC AND PERSIAN

In every state the Muslims use the language of their own region. However, it may be said that Urdu serves as a common link among them and millions of others all over the country. It started as an amalgam of Arabic, Persian and Turkish with the local vocabulary and syntax.

Non-Muslims (Hindus and Sikhs, Jains and Christians), too, cherish and enrich Urdu as their own language. In fact they are contributing as much as the Muslims in sustaining and building up Urdu literature.

Urdu is strong because instead of having a firm but limited hold in any special corner of India, as is the case with the other Indian languages, it wields a pervasive influence throughout the country. The reason is mainly historical. Punjab and Delhi, Avadh and Deccan have all contributed in equal measure to the evolution, enrichment and spread of this language. The early Englishmen vied with the later Mughals to patronise it. Thus it also stood as a symbol of political unity. Today the most prominent centres of Urdu are spread all over the country all the way from Jullundur, Delhi, Agra and Lucknow to Allahabad, Patna, Gaya and Calcutta, as well as Bhopal, Hyderabad, Bangalore, Madras and Bombay.

The strength of Urdu will be evident from a study of the Reports of the Registrar of Newspapers.

In the five years from 1959 to 1964, the number of periodicals in Urdu has increased by 34.7 per cent (weeklies 34.1 per cent.), as will be evident from the following figures:

Year	Dailies	Weeklies	All Urdu Periodicals
1959	62	249	574
1960	73	267	622
1961	66	266	601
1962	67	341	692
1963	64	308	712
1964	68	334	772

The increase in circulation was about 18.8 per cent. for all Urdu periodicals, 17.8 per cent. for dailies and 32.6 per cent. for weeklies, between 1959 and 1963.

The number of papers and periodicals published in Urdu is exceeded only by those in English and Hindi; it is more than the number published in any of the dozen other languages also recognised by the Constitution. The figure for 1964 was 772; it was 712 in the previous year. Bengali was next with 560 and 553. This conclusively proves that Urdu continues to be as popular and prevalent in India as ever. One Urdu periodical has an audited circulation of 1,20,583 copies which is more than the largest circulations in Bengali and half-a-dozen other languages. Of the periodicals dealing with news and current affairs, Urdu has the second largest number, followed by English and Bengali.

The cheap pocket book editions have done a great service to Urdu by popularising its literature. Though only detective and romantic novels, and of course Diwan-i-Ghalib, have editions of more than 50,000 copies each, many well-produced editions of the Urdu classics have brought its literature, especially poetry, within everybody's reach.

IN FILMS

Another place where the influence of Urdu is most evident is the film industry. Some of the best known writers of scenarios, dialogue and songs for the Hindustani films are Urdu authors and poets like K. A. Abbas, Rajinder Singh Bedi, Krishan Chander, Ismat Chughtai, Agha Jani Kashmiri, Dr. Safdar Aah, Shakeel Badayuni, Sahir Ludhianawi, Majrooh Sultanpuri and Khumar Barabankavi.

The films have also made Ghazals and Qawwalis so popular that they have started influencing Hindi art forms.

Some of the transliterated editions of Urdu poetry in Hindi script have gone into as many as ten editions or more.

The Films Division of the Ministry of Information and Broadcasting also produces a documentary film and a newsreel every week in Urdu. These films are shown in cinema houses all over the country. They are also circulated to the mobile cinema units of the Central and State Governments.

All India Radio has also given Urdu a place of importance in its programmes. Besides daily news bulletins, newsreel features and commentaries in Urdu, A.I.R., Delhi, also broadcasts *Mushairas* and other poetic, literary and drama features in Urdu. Some of the other A.I.R. stations which broadcast Urdu programmes are Lucknow, Jullundur, Hyderabad, Calcutta, Jammu and Srinagar.

RECOGNITION

The Ministry of Education conducts a number of prize competitions every year for books in Urdu on various subjects and for various readerships. Pensions and stipends are given to scholars in Urdu, Persian and Arabic by the Central and some State Governments.

The Sahitya Akademi has been encouraging the production of good literature in Urdu by awarding a prize of Rs. 5,000 for the best book of the year. Since 1955, the following authors have received this prize:

1955 Zafar Husain Khan

1956 Dr. Abid Hussain

1957 Dr. Khwaja Ahmad Faruqi

1958 Jigar Moradabadi

1959 Syed Masud Hasan Rizvi

1960 Firaq Gorakhpuri

1961 Imtiaz Ali Arshi

1962 Akhtarul Iman

1963 K. G. Saiyidain

The Executive Board of the Sahitya Akademi includes Humayun Kabir, K. G. Saiyidain and Ale Ahmed Suroor. Humayun Kabir is also a member of the Advisory Boards on English and Bengali.

The Akademi recognises the following literary organisations working for the development of Urdu literature and gives them regular aid and encouragement:

1. Anjuman-e-Taraqqi-e-Urdu, Aligarh
2. Darul Musannifin (Shibli Academy), Azamgarh (U.P.)
3. Idara-e-Adabiat-e-Urdu, Hyderabad

The following scholars of Arabic and Persian have been awarded Certificates of Honour and cash grants:

1958 Dr. Mohammad Zubayr Siddiqi

1959 Dr. Hadi Hasan

1960 Mustafa Hasan Alvi

1961 Dr. Abdus Sattar Siddiqui

1962 Muhammad Nizamuddin Firdaus

1963 Obaid Ibne Mohammad

1964 Qazi Abdul Wadood

IN THE UNIVERSITIES

Since Independence, great encouragement has been given to the study of Urdu language and literature in Indian universities. For this purpose, separate Departments have been established in several universities and facilities in existing Departments have been enlarged.

In Delhi, which is the original home of Urdu, a strong and full-fledged Department of Urdu was established by the University of Delhi in 1958. The Department has been assisted with generous grants by the Indian University Grants Commission in its research work. Aligarh has long had a Department of Urdu; after Independence, its activities have been enlarged and the staff has been doubled. A University Professor in Urdu has been appointed after Independence in Mysore. The Osmania University at Hyderabad and the Universities at Patna, Allahabad, Lucknow and Srinagar have well-known Muslim scholars as heads of Urdu Departments. Arrangements for teaching and research in Urdu exist at the Universities of Jaipur, Gorakhpur, Agra, Bombay, Ahmedabad, Nagpur and Calcutta.

The Muslim interest in regional languages continues, as is evident from the eminence attained by a Muslim writer of Malayalam, Mohammed Bashir, one of whose novels has been selected by the Sahitya Akademi for translation into other languages of India.

HIGHER STUDIES

Facilities for higher study of the Arabic language are available in the Universities of Aligarh, Allahabad, Banaras, Bombay, Calcutta, Delhi, Lucknow, Madras, Mysore, Osmania, Patna, Sri Venkateswara, Vikram and Visva-Bharati.

A number of scholarships for the study of the Arabic language are also available to Indian nationals under the Indo-U.A.R. Cultural Agreement. Similar scholarships have been offered by the Government of Iraq for study in Islamic culture and Arabic language and literature. In addition, scholarships for the study of Arabic language are also available under the National Scholarships Scheme for post-matric study in India, scholarships for the children of primary and secondary school teachers for post-matric studies in India and National Loan Scholarships scheme.

The Sahitya Akademi has undertaken the publication of the Collected Works of Maulana Abul Kalam Azad in Urdu.

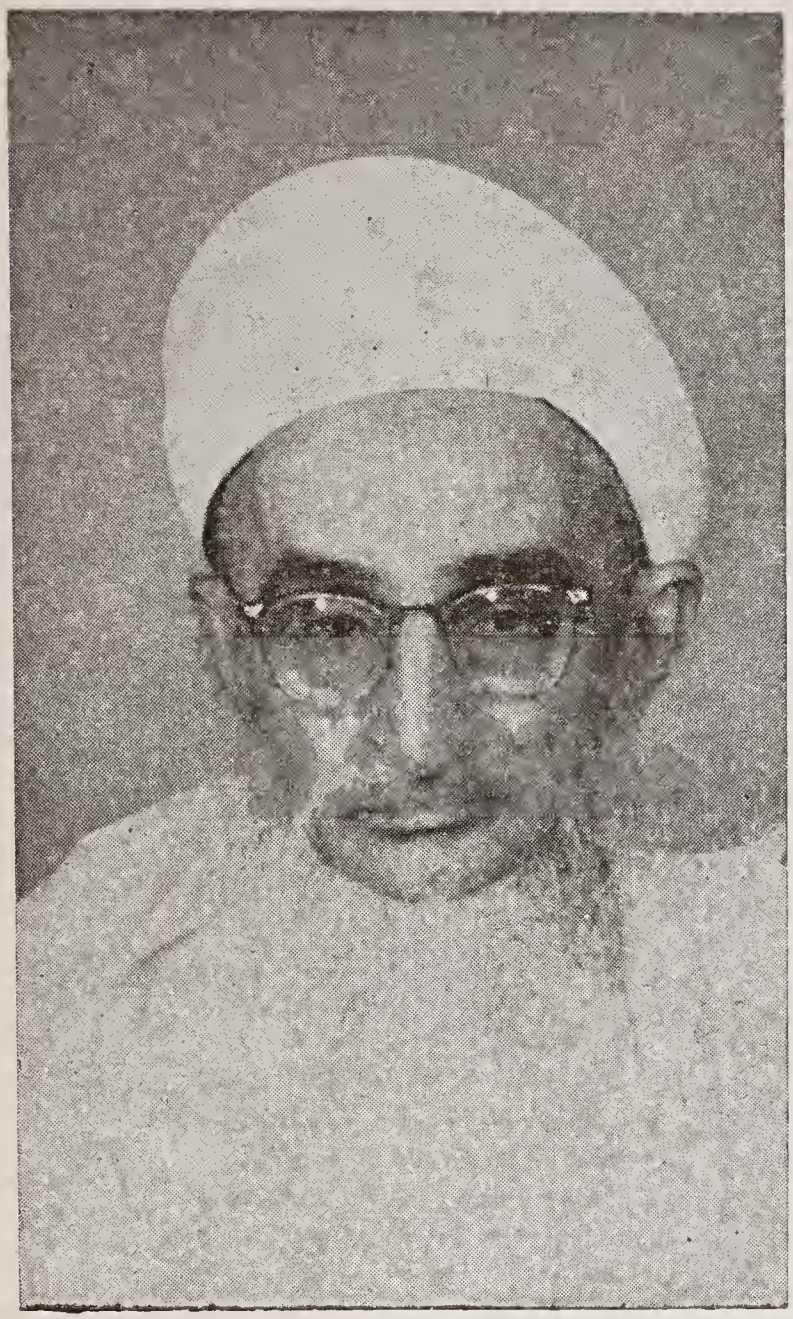
The Dairatul Mu'arif-i-Osmania, or the Osmania University Oriental Publications Bureau, Hyderabad, publishes rare and original Arabic manuscripts. It has published over 400 volumes which deal with as many as 180 different subjects such as medicine, history, geography, philosophy, astronomy and literature.

Established in 1888, the Dairatul Mu'arif-i-Osmania has rendered valuable service as a research institute by discovering and securing rare and original manuscripts from all parts of the world, and publishing them after careful editing. These publications are source material for research scholars interested in different branches of Arabic, Islamic and Oriental studies. It is a matter of pride for India that these publications have won world recognition.

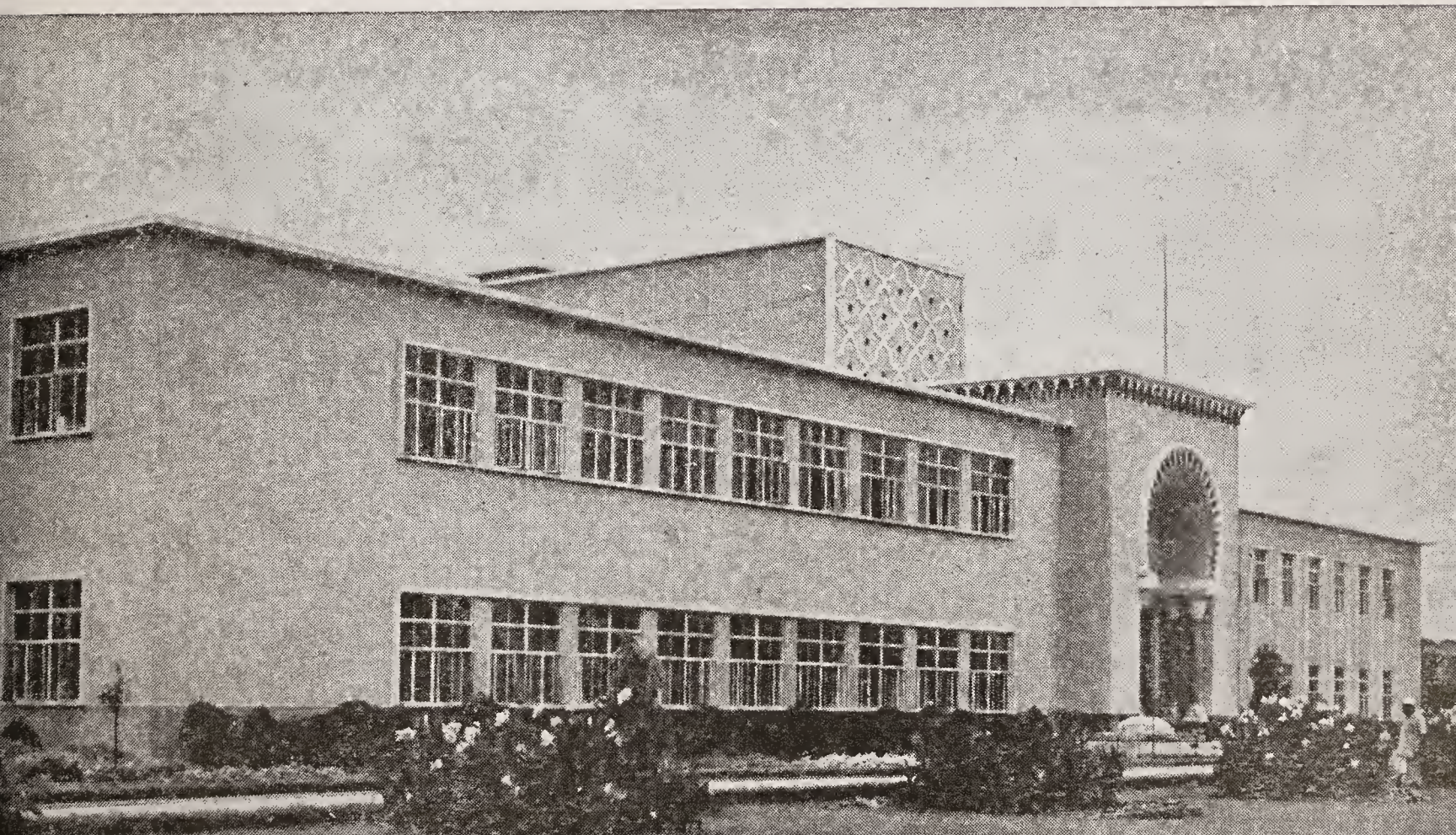
The Dairatul Mu'arif-al-Naumaniyah, Hyderabad, the Idara Taalimaat-i-Islam, Lucknow, and the Majlis-i-Ilmi, Dabhel (Gujarat), also deserve mention in the same context.

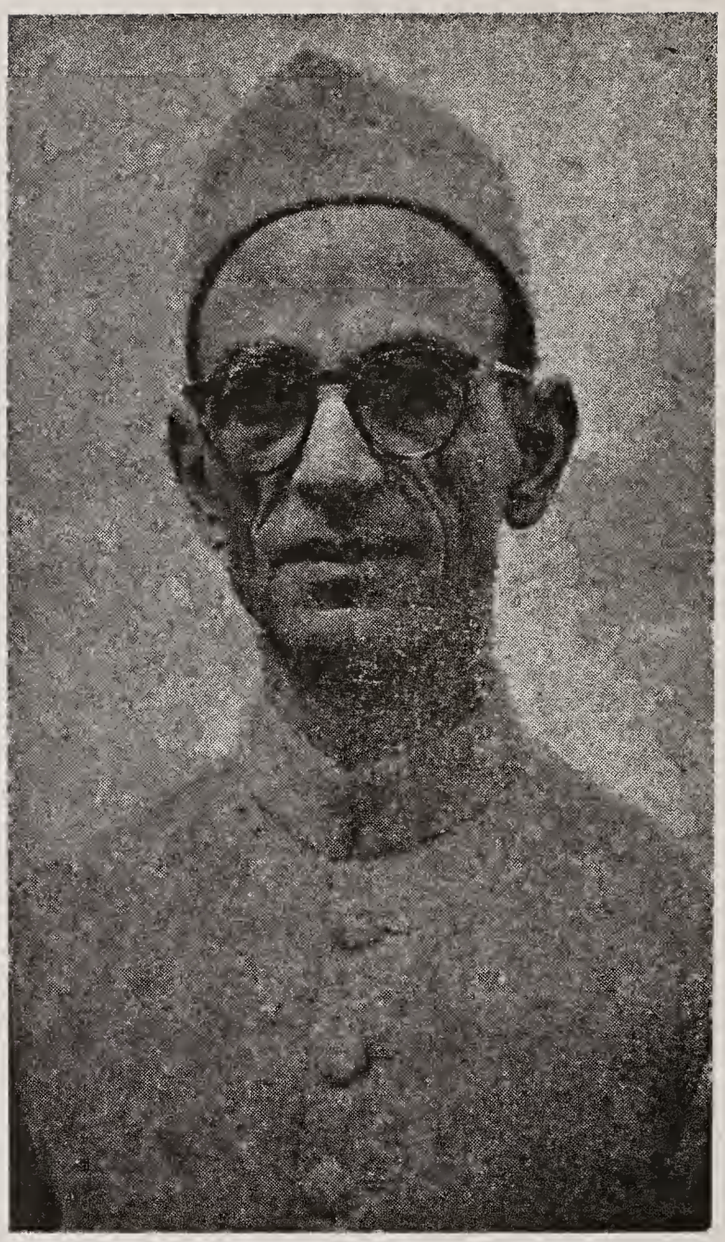
Apart from these institutions, a number of publishers have done praiseworthy work in collecting and printing old books and manuscripts. Notable among them are the Mujtabai Press, Delhi, the Maktaba Qáiyima, Bombay, the Nawal Kishore Press, Lucknow, and the Yusufi Press, Lucknow.

EDUCATION



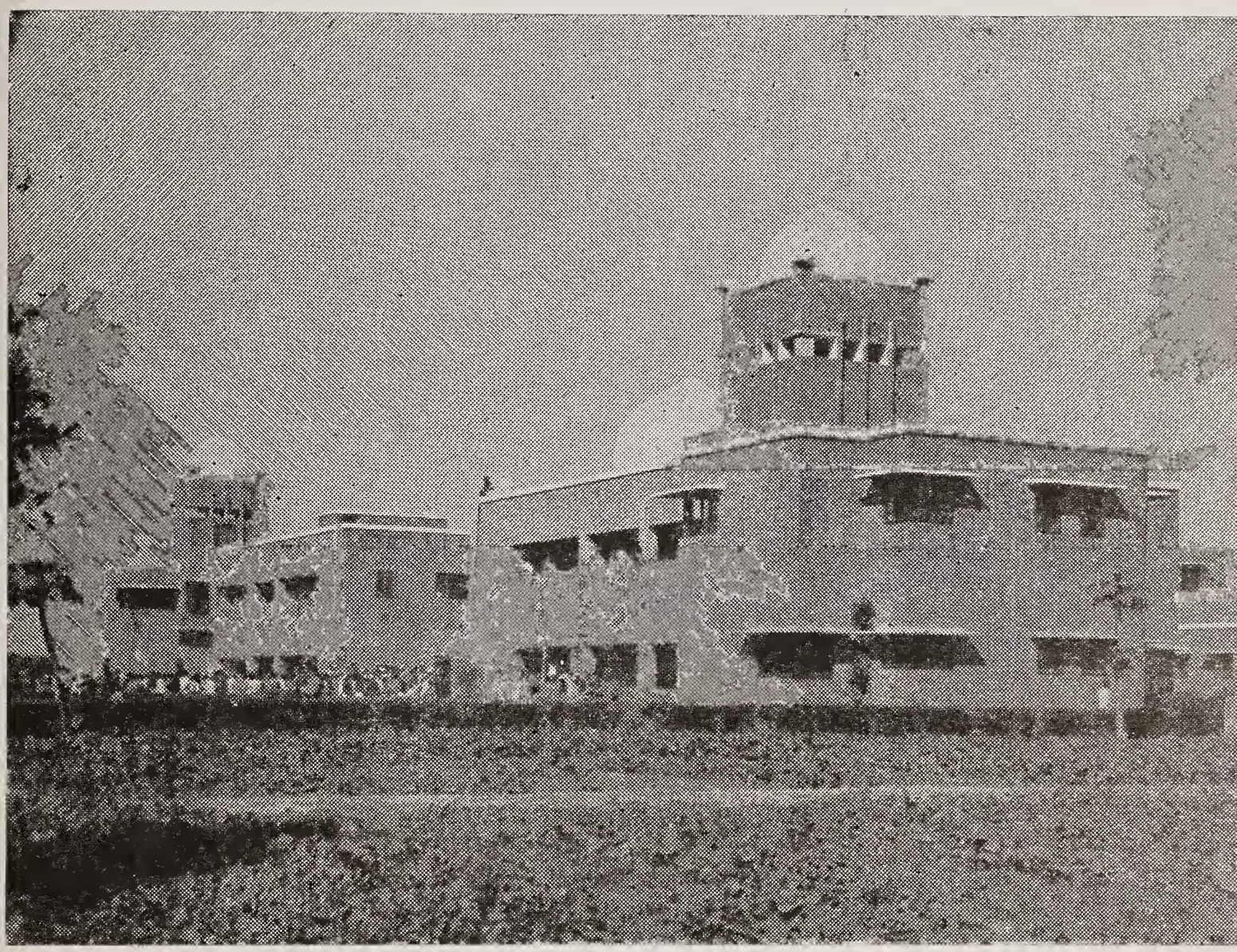
The late His Holiness Dr. Syedna Taher Saifuddin Saheb, head (Dai-i-Mutlaq) of the Bohra Muslims and Chancellor of the Muslim University, Aligarh (below) till his death





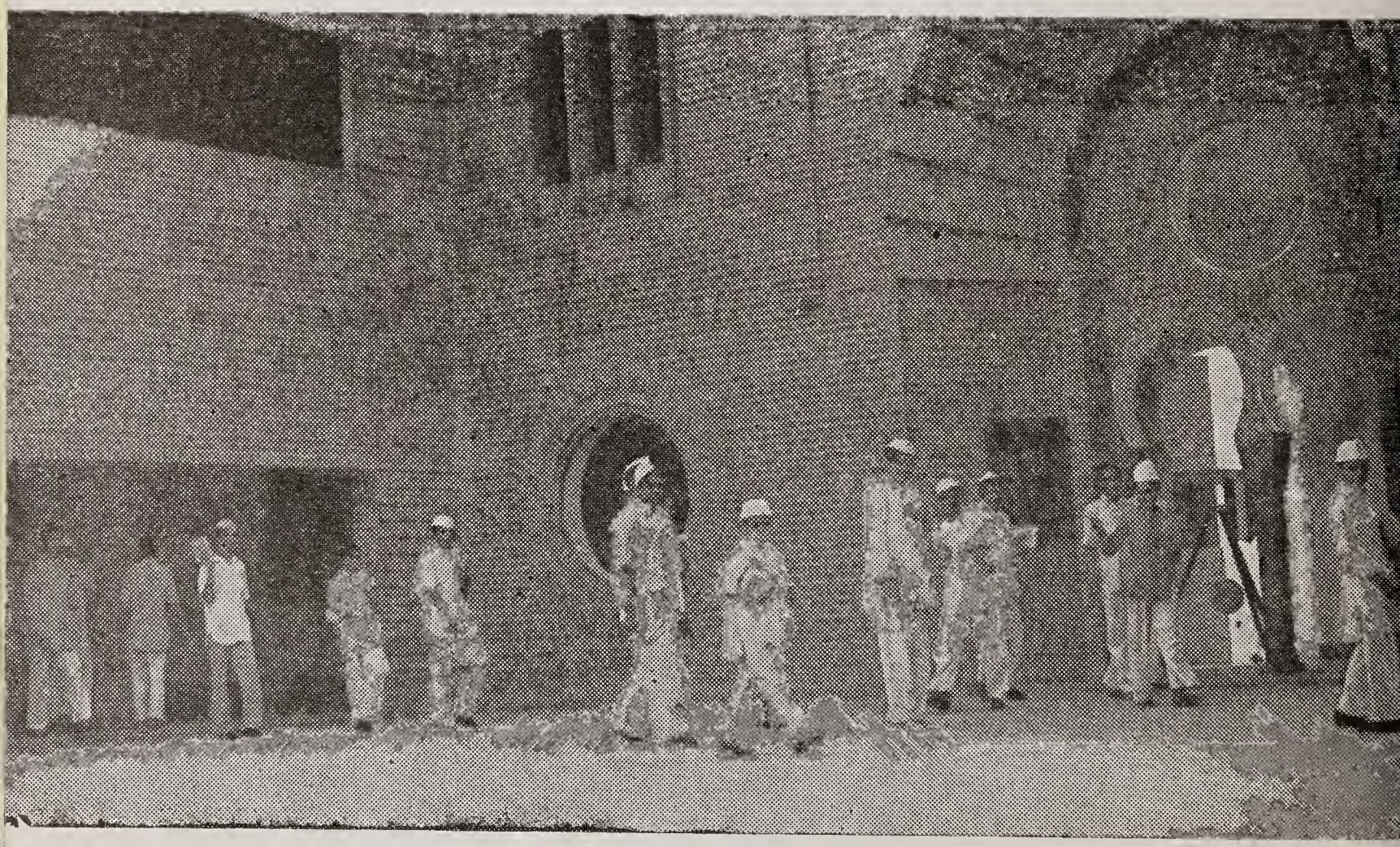
Prof. M. Mujeeb,
Vice-Chancellor,
Jamia Millia Islamia, Delhi

A practical class in Biology at the Muslim University, Aligarh



A view of the main buildings of the Jamia Millia Islamia, Delhi

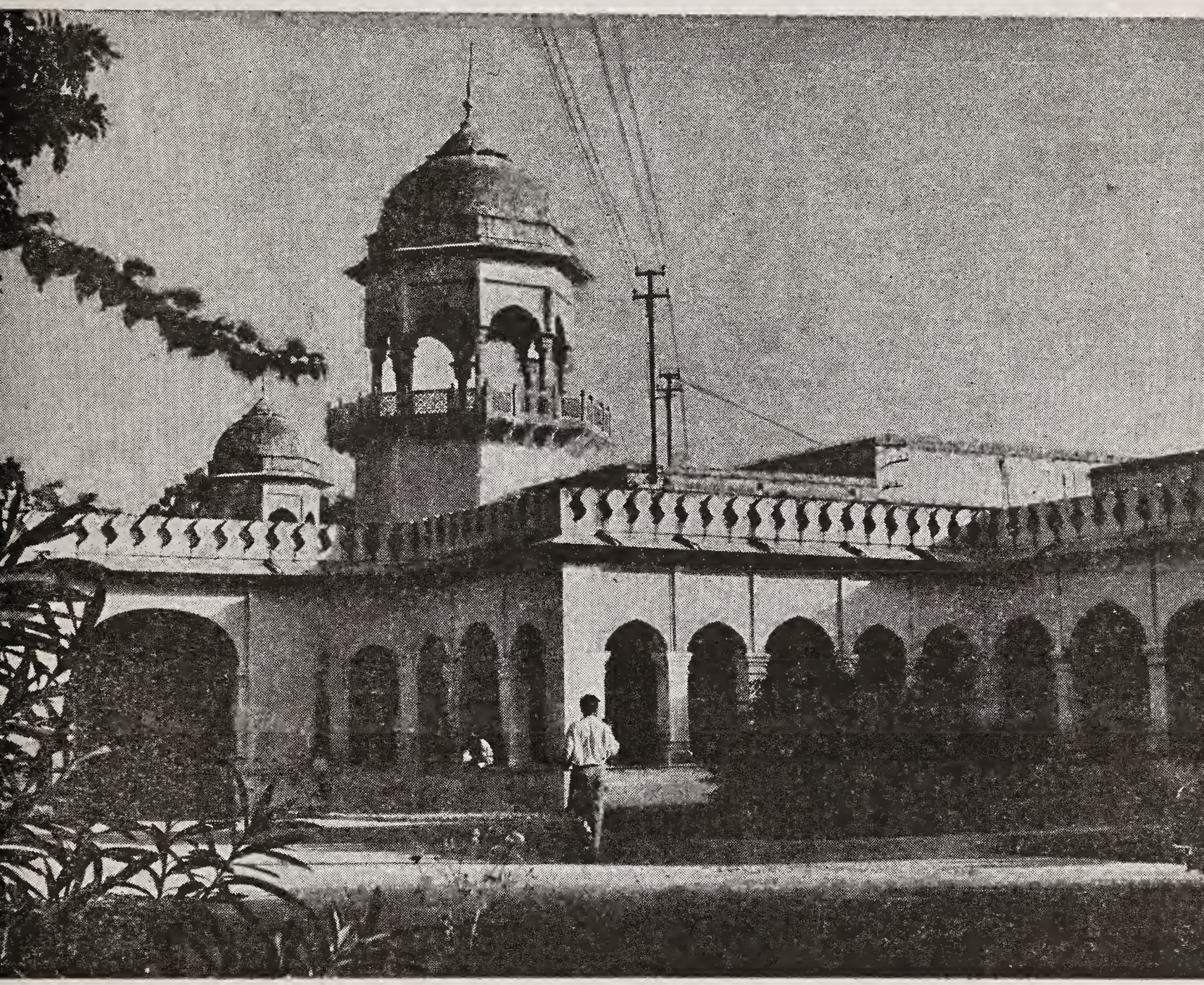
A class at the Dur-ul-Ulum, Institution of Muslim Theological Education, Deoband



Students inside the Jamia Millia Islamia, Delhi

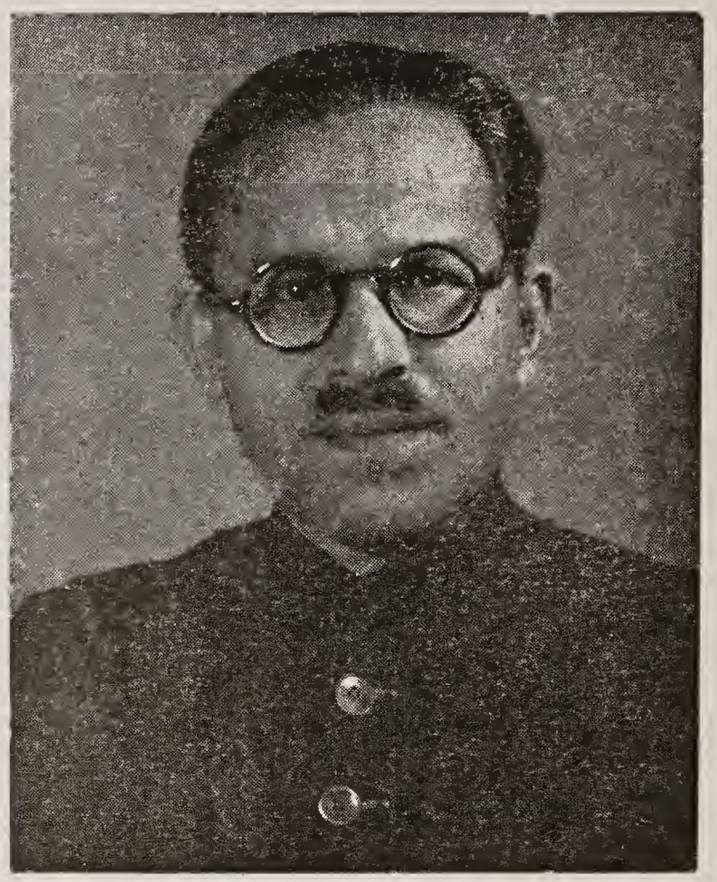
Madrasa Islamia Shamsul Huda, Patna

Library of the Dar-ul-Musannifeen at Azamgarh

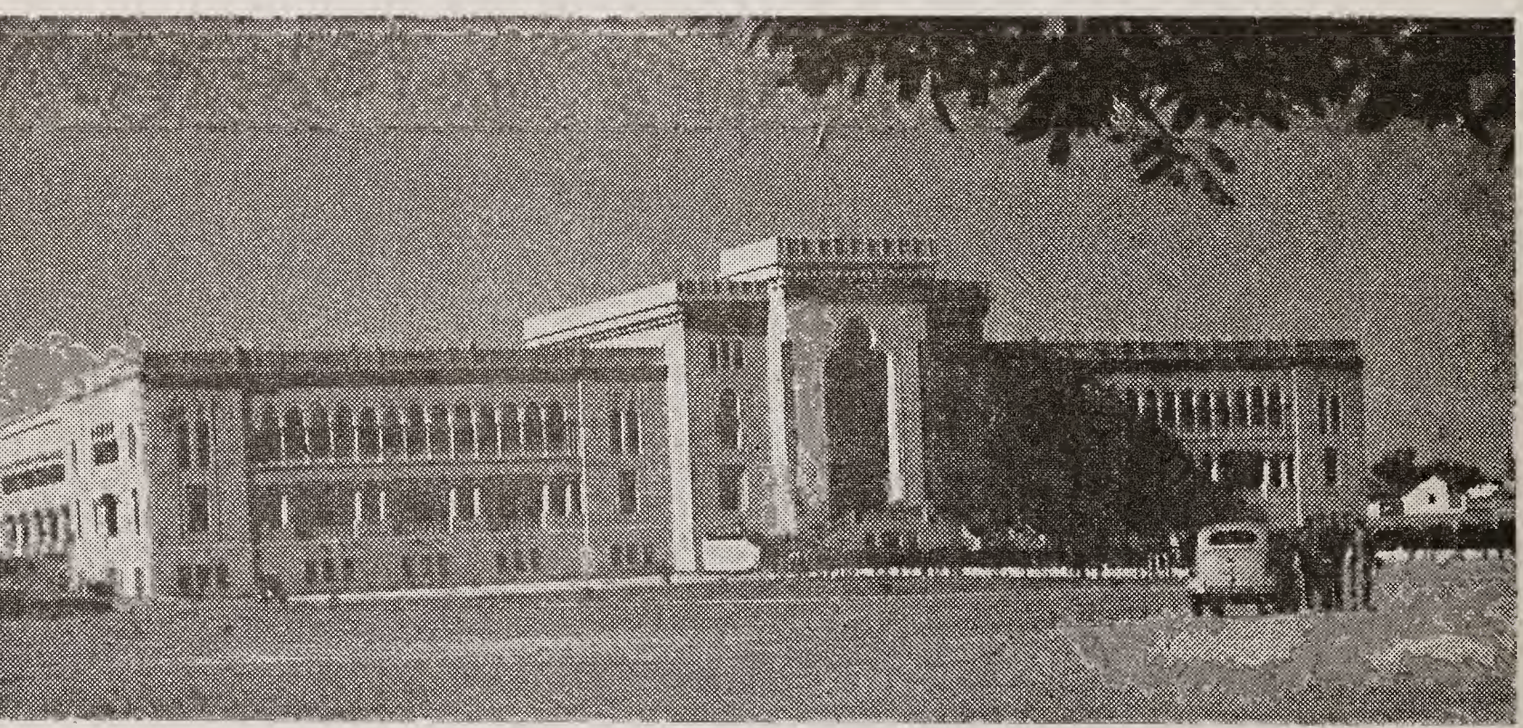


Tibbia College, Delhi

Prof. Humayun Kabir



Dr. K. G. Saiyidain



Osmania University, Hyderabad

Chapter IV

MUSLIM EDUCATIONAL INSTITUTIONS

The Government of India takes particular care to see that the education of Indian Muslims does not suffer from handicaps of any kind. Muslims do, of course, avail themselves of the educational facilities available equally to all citizens in the publicly financed non-denominational institutions all over the country. But handsome grants are also given to educational institutions run by Muslims and by other minorities. Maulana Abul Kalam Azad, a Muslim scholar and savant of international fame, had a long and distinguished tenure as India's Education Minister. The present holder of the portfolio is another eminent Muslim, Mr. M. C. Chagla. Prof. Humayun Kabir and Mr. K. G. Saiyidain played an important part, as Educational Advisers to the Government of India, in the formulation and implementation of educational policies. Another illustrious educationist, Dr. Zakir Husain, virtual architect of the Jamia Millia Islamia, is now Vice-President of India.

JAMIA MILLIA ISLAMIA

The Jamia Millia Islamia was founded in 1920. The aim of the new institution was to give a new orientation to the education particularly of the Muslim community. Conceived in the days of the Khilafat Movement, it laid emphasis on work-orientation and nationalism.

The Jamia was inaugurated in the Jamia Masjid at Aligarh University by Maulana Mahmud-ul-Hasan of Deoband. The first Amir or Chancellor was Hakim Ajmal Khan. Maulana Mohammad Ali was the first Shaikh or Vice-Chancellor; when he was imprisoned, A. M. Khwaja became the Vice-Chancellor. By the time Dr. Zakir Husain succeeded him in 1926, the Jamia had shifted to Delhi.

When Dr. Zakir Husain took charge, the Khilafat Movement was over, the people were indifferent, the alien government was

antagonistic and the sources of income had dried up with the death of Hakim Ajmal Khan. At this juncture, 11 members of the teaching staff, led by Dr. Zakir Husain, formed themselves into an Anjuman-i-Talim-i-Milli (Society for Education of the Community) and pledged to contribute 20 years of service to the Jamia. The membership of the Society gradually rose to 24 but the finances came from about 10,000 "sympathisers" who donated small sums regularly every month, rather than from any rich patrons.

The Jamia started with a primary and a secondary school, made them residential, added a Teachers Training School, organised adult education, set up a Rural Institute, an Urdu Academy and a Publishing House. The Jamia was among the pioneers in the Basic method of education. Its degrees were recognised first in Germany, France and U.S.A. and only later in pre-Independence India. Independence, of course, has brought heightened recognition of its worthy role in national education.

ALIGARH MUSLIM UNIVERSITY

The Aligarh Muslim University is the oldest Muslim educational institution in India. It was founded by the late Sir Syed Ahmad Khan in 1875, as the Muhammadan Anglo-Oriental College, which steadily grew up into a first-rate college. Its great founder died in March 1898, and soon after efforts were made to raise it to the status of a University. It was in December 1922 that it formally became a Central University after the enactment of the Aligarh Muslim University Act in that year. It is a residential and teaching University.

This University provides every facility possible to deserving students. There are a number of freeships and many scholarships, particularly for the study of Persian and Arabic and Islamic History and Muslim Philosophy. Its present Vice-Chancellor is again a distinguished Muslim, Nawab Ali Yavar Jang; the incumbent till recently was Mr. Badr-ud-Din Tyabji, India's one-time Ambassador to Germany, later President of the All-India Muslim Educational Conference (founded in 1886 by Sir Syed Ahmad Khan) and now India's Ambassador to Japan.

A highly successful system of University Extension Lectures is in operation. The University Library has over 60,000 volumes, including books in the oriental languages and many rare manuscripts. The students publish their own Muslim University Magazine, which is printed at the University printing press as is the University Journal run by the University staff and the Muslim University Gazette, the official organ of the University. The University imparts Military training also, and has its own platoons of the National Cadet Corps.

The most important Association in the University is the Muslim University Union, which is run on the lines of the Oxford and Cambridge University Unions. It is the chief centre of the social and intellectual life of the students. There are a number of other societies also, including the Arabic Society, the Persian Society, and the Urdu Society.

The curriculum includes the Faculty of Theology, for which there are two courses, the ordinary course and the advanced course. A degree of Bachelor of Theology is awarded on completion of the courses. Special attention is paid at this University to the education of women.

THE OSMANIA UNIVERSITY

Another institution of great importance is the Osmania University, Hyderabad, started in 1918. It blazed a new trail by adopting Urdu as the medium of instruction in place of English. This adoption of an Indian language was no ordinary task, as most of the textbooks in almost every subject were then available only in English. So a Translation Bureau had to be set up at the very start, with a staff of capable scholars and experts. The Bureau compiled and published hundreds of textbooks in all subjects in Urdu. The Dairat-ul-Ma'arif has done important work in the field of Islamic studies.

Like the Aligarh University, the Osmania University also is residential.

In the sphere of higher studies, the Engineering Degree of the Osmania University and the graduation degree of its Medical College are recognised by foreign Universities also. Adequate provision exists for research work at the University.

DAR-UL-ULUM AT DEOBAND

There is also another university in India which is unique in its own way. Situated nearly a hundred miles north-east of Delhi, in the picturesque town of Deoband, stands this model Muslim institution known as the Dar-ul-Ulum. Founded in 1867, this institution reminds one of an old University of the Abbasside Baghdad, right from its architecture to every detail of its daily routine.

It is one of the most famous centres of Muslim learning in the world. Founded by Maulana Mohammed Qasim Nanauti for the purpose of the study and understanding of Muslim culture, this institution began as a small *maktab,* which has grown to its present stature through the efforts of Maulana Mahamud-ul-Hasan, who was afterwards known as Sheikh-ul-Hind. He was a man of great courage and an uncompromising enemy of the alien rule. He supported the Indian National Congress and had to spend the later part of his life in prison and exile. He was succeeded as Sadr-al-Mudarrsin by Maulana Husain Ahmed Madani.

The subjects taught at this University include Hadees, Tafseer, Muslim Law, Muslim Jurisprudence, Usul-i-Fiquah, Ilm-ul-Kalam, philosophy, literature, astronomy, medicine, mathematics, history and other allied subjects. The importance that is attached to the teaching and interpretation of Hadees in this institution has made it well-known throughout the East. Not only are no fees charged from the students at this institution but even the books, lodging and board are all free. It is an international institution and students from many countries seek admission here every year. The Library has more than 10,000 books in Arabic, Persian and Urdu, including rare manuscripts and historical documents.

OTHER INSTITUTIONS

Another such storehouse of Islamic lore is the Khuda Bakhsh Library at Patna. Mention must also be made, in connection with Arabic and Islamic studies, of such institutions of

international reputation as the Nadwat-ul-Ulema, Lucknow, the Nadwat-ul-Musannifin, Delhi, and the Shibli Academy, Azamgarh. While this does not presume to be a comprehensive account of the scores of important Muslim educational institutions in India, a concluding reference to the Mazhar-ul-Ulum at Saharanpur might be of interest. Like the Dar-ul-Ulum at Deoband, this centre of Muslim education was also founded in the last century and is conducted on the classical pattern. The Madrasah-al-Islah at Sarai Mir (U.P.) was established about fifty years ago to promote Islamic study in rural areas. Its founder, Maulana Hamiduddin of Farah, was an eminent Arabic scholar.

Chapter V

GROWTH OF ISLAM IN INDIA

The story of Muslims in India—their growth in numbers and influence over the years—began over 1,200 years ago. Histories sometimes tend to highlight invasions while peaceful movements are forgotten. The first Muslims to reach India were not the warriors who followed Mohammad Bin Kasim to Sind (A.D. 712). Arab sailors and traders had been visiting India settling on the coast of Kerala even earlier. Hence the first Muslims in India were the newly converted Arab traders of Muscat and Ormuz who came and settled on the Malabar Coast.

This view finds support in Mr. K. M. Panikkar's "History of Kerala" wherein he says: "When Islam swept over Arabia, its influence was felt immediately over Kerala also. In fact, according to a fairly ancient tradition, the last Perumal himself became a convert to Islam. That Islam began to spread in the Malabar early enough, both by conversion and by the settlement of Arab traders, is clear from a Muslim inscription in Pantalayini Kollam in North Arcot dated Hejira 166".

By the 12th century, when Delhi was yet to be taken by Aibak, Muslims were so well established in Malabar that they controlled all the maritime trade between India and east Asia on the one hand and between India and the middle Asian countries on the other.

Thus if in some parts of India Muslims have been living continuously for 12 centuries, by and large there is harly any State in India where they have not been living for at least seven centuries.

INTERPLAY OF CULTURES

There is something in the Indian character that bows its head before piety and purity. Sheikh Moinuddin Chishti could settle down in Ajmer with a handful of Muslims while the issue

between Prithvi Raj Chauhan and Mohammad Ghauri was still to be decided. Other saints made their abode in Lahore, Multan, Sirhind, Delhi and Agra, even as far as Bengal and Madras where they claimed Hindus as well as Muslims among their devotees. These holy men never sought the support of temporal power.

The earliest Muslim rulers in India were political realists. Inter-marriage with Hindus started even before Akbar; for example, the founder of the Tughlaq dynasty, Ghazi Malik, was the son of a Jat woman and his nephew, Firuz Tughlaq, who succeeded Mohammad Tughlaq, was the son of a Bhatti girl, daughter of Rana Mall, the chief of Abuhar.

Muslim rulers retained their hold on the local administration by continuing to employ Hindus who were appointed to the highest offices in the State. Mahmud of Ghazni employed contingents of Hindu soldiers organised under their own officers. When his son Masud had to fight his brother or to restore order in Punjab, he relied on his Hindu General, Tilak. A little later, Sultan Mahmud in Malwa had a Hindu prime minister, namely, Medini Rai of Chanderi. Husain Shah of Bengal had high-ranking Hindu officers like Purandar Khan, Rup and Sanatan. Sultan Zainul Abidin of Kashmir was as liberal as Akbar in this respect. So were the Sultans of Bijapur and Golconda.

This was not a one way traffic. The Hindu rulers of those days were equally liberal and broad-minded. Once the Muslims had settled in India, they were considered as Indians. Muslims were employed by the Zamorins of Calicut, and later by the Vijayanagar emperors in their armies. Rana Sanga had a contingent of Muslim soldiers to fight against Babar. Again, Rana Sanga was generous enough to allow Mahmud II of Malwa to retain his throne after having defeated him. Qutlagh Khan, who had suffered defeat at the hands of Sultan Nasiruddin Mahmud, took refuge with a Rajput chief, Hamir Dev of Ranthambhor gave shelter to a rebel chief who had revolted against Alauddin Khilji.

There was a revival of religious fervour among the Hindus, a rethinking about things spiritual, after the advent of Islam. In the purely religious sphere, the spirit of revival resulted in the

emergence and growth of cults like Vaishnavism and Veerashaivism the dominant features of which were absence of ritual and emphasis on Bhakti and theism. These movements, it may be noted, had their counterpart among the Muslims in the Sufi movement. This stronger attachment to their religions did not take Hindus and Muslims apart; rather it drew them nearer to each other, as both the Bhakti cult and Sufism stood for love of God and mankind.

A welcome by-product of this unprecedented interest in religion was the rise of regional languages. Sanskrit being unknown to them—though a few like Alberuni and Zainul Abidin managed to learn it—Muslim saints used the regional languages to preach Islam. They were also the first to use and develop the common language called Urdu. Hindu reformers also took to the new idiom of regional languages as they had something new to say and they were addressing not kings but the common man. The devotional songs of Vidyapati were sung in Maithili, of Mirabai in Rajasthani, Chandidas in Bengali and Nathaswami in Marathi. Other saints and mystics of this period like Kabir, Nanak, Surdas, Tulsidas and Malik Mohammad Jaisi used different forms of Hindi.

Thus, by the time Babar invaded India in 1526 A.D., Islam was already wide-spread in India and a large measure of emotional integration had been achieved between the followers of this new religion and the previously existing ones. The strongest opposition to Babar and the later Mughals was offered by the Muslim Governors of Gujarat, Malwa, Jaunpur, Bengal and the Bahamanis who had declared themselves independent of the Sultans of Delhi.

TEMPORAL CONSOLIDATION

Babar, a descendant of Chingis Khan and Timur, defeated Ibrahim Lodi on the battlefield of Panipat and founded a dynasty which ruled the country till the establishment of British rule nearly three centuries later. The Mughal conquest of India falls into three stages: (i) the subjugation of the Afghans and the Rajputs under Rana Sanga by Babar, (ii) the setback at the hands of the Afghan King Sher Shah and (iii) the restoration under Humayun and its consolidation by Akbar.

Akbar, the greatest of the Mughals, extended his sway over an area stretching from Kandahar in the west to Dacca in the east and from Srinagar in the north to Ahmadnagar in the south.

Great as a warrior, Akbar was even greater as an organiser, statesman and patron of art and literature. His court was adorned by soldiers and statesmen, scholars and poets, singers and connoisseurs of art. Birbal the master wit, Tansen the great musician, Faizi the scholar-poet and Abul Fazal the soldier-scholar were notable among them. The greatest literary figure of the age, Tulsi Das, lived, however, outside the pomp and circumstance of the court. The revival of Brajabhasha took place under Keshava, Sur and Tulsi.

Akbar's buildings at Fatehpur Sikri bear testimony as much to his magnificence as to a perfect blending of the Indian and Saracenic styles. His catholicity and tolerance found expression in politics and administration and paved the way for the concept of a national monarchy.

Jahangir and Shahjahan were vigorous and able rules. Under their patronage art flourished and a new style of painting, namely the Mughal school, developed. Shahjahan built the immortal Taj Mahal in Agra and the Red Fort, the Jama Masjid, the Diwan-i-Khas, the Diwan-i-Aam and the Peacock Throne in Delhi.

Under Aurangzeb, the son and successor of Shahjahan, the Mughal empire reached the summit of its expansion. The Muslim kingdoms in the Deccan (Bijapur and Golconda) were conquered and the rule of the Mughals extended up to the river Kaveri. He, however, died a defeated man and more than any one else contributed to the fall of the empire. The unity that he desired and sought for was not the unity of a national state as Akbar had envisaged.

During the weak rule of the successors of Aurangzeb the Mughals lost their hold on Afghanistan which soon became the base of freebooters like Nadir Shah and Ahmad Shah Abdali.

When the Marathas met Abdali at the historic field of Panipat (A.D. 1761), the Marathas lost, but neither side won control of India. The field was thence left clear to a body of foreign traders, namely the British East India Company, to gradually build up its power.

RELIGIOUS PURSUITS

The decline in temporal power seems, however, to have given impetus to religious pursuits among the Indian Muslims during this period.

Many saints and seers unostentatiously influenced the life of large masses of people. Authentic and authoritative books were written in all fields of Islamic knowledge by Muslim authors and divines, the eminence of which has been recognised by foreign scholars as well.

The contribution of India to literature on purely Islamic themes, stands second to none when compared with other Muslim countries. After the Quran, Hadith is the most important field of study in the Islamic curriculum. It is an accepted fact that the knowledge and development of this important branch of study had waned after the 17th century. The banner was, however, kept flying in India and the important compilations and annotations made by Indian Muslim writers earned high esteem and approbation even from scholars in Arab countries. For example, Sheikh Ali bin Hussam-ud-din compiled the *Kanz-ul-Ammal* and Sheikh Abdul Haq of Delhi wrote *al-Lam'at fi Sharah al-Mishakat.* Both are standard works on the subject and held in great honour even today. Sheikh Abdul Awwal wrote a book entitled *Faiz-al-Bari* which is a commentary on the famous Hadith collection *Sahih al-Bukari,* considered to be the most authentic book after the Quran. Similarly, Sheikh Salam Ullah wrote a commentary on *al-Muatta* under the name *al-Muhalla.* These are only a few instances of the valuable work done in the field of Hadith.

As regards religion in general, we come across such eminent names as Sheikh Ahmad of Sarhand whose letters (in Persian) are considered to be a source of spiritual and moral guidance. Shah

Wali Ullah of Delhi was the leading luminary of his times. He was an erudite scholar and a prolific writer in all branches of Islamic learning. He was the first to translate the Holy Quran into Persian. It may seem strange today to know that, for this innovation, he was persecuted by some of his more orthodox contemporaries. His two books, *Hujjat-ullah al-Baligha* and *Azala-tul-Khifa* have been repeatedly published both in India and abroad, and are included in the study course of the famous Al Azhar University of Cairo. His sons followed him in his footsteps and carried on the high traditions of scholarship and learning set by their father before them. Shah Abdul Aziz, his eldest son, founded a school in Delhi where students from all over the country and outside flocked to quench their thirst for learning and knowledge. He has left behind a commentary on the Quran entitled *Fath-al-'Aziz.* His dicta (fatwas) on various religious problems which have been collected in several volumes are a mine of knowledge and guidance and frequently consulted even today. Two other sons of Shah Wali Ullah, i.e., Shah Abdul Qadir and Shah Rafi Uddin, both translated the Quran into Urdu; the first also wrote an authentic commentary. Another great scholar Kazi Sana Ullah of Panipat is the author of a ten-volume commentary on the Quran in Arabic.

In the field of lexicography too, India made no mean contribution. Sheikh Hasan Saghani compiled *al-'Ubab al-Zakhir.* Sheikh Mohamed Tahir Patni is the author of the famous book *Majm' Bihar al-Anwar.* Another famous lexicon of Arabic is *Taj-ul-'Urus* by Sayed Murtaza-al-Zubaidi. On the publishing side, no single person did more for the preservation and propagation of Islamic literature than Munshi Nawal Kishore, the famous publisher of Lucknow. Literally thousands of books were rescued from oblivion and made available to posterity through his zeal and resourcefulness.

From the foregoing, it should be clear that Indian Muslims, in the matter of disseminating and extending their religious knowledge, have not only succeeded in keeping up the high standards set by their compatriots in the countries which are rightly called the cradle of Islam but have also contributed handsomely to bring it to glory and fulfilment.

Chapter VI

MUSLIM ARCHITECTURE

Ever since the first contacts of Islam with India in the 7th century of the Christian era, there has been a continuous intermingling of Hindu and Muslim cultures in all the different aspects of life in the country. Whether in the spheres of language and literature, or in arts and crafts, or in music and painting, in games and sports, or in dress and costume, this organic unity is discernible everywhere.

It is in the sphere of Indian architecture that Muslim influence is most evident; it was in this line that the Muslims brought new ideas of their own when they came from the Middle East, to make this country their home. And, with the establishment of Muslim Rule in this country lasting several centuries, numerous memorials were raised by the monarchs in Delhi and Agra.

THE EARLY PERIOD

The Qutb Minar, which stands like a sentinel over India's capital, is one of the highest towers in the world, being 238 feet high, and is made of red-stone and marble. Its construction was started by Sultan Qutb-ud-Din Aibak in the beginning of the 13th century to celebrate his conquest of north-western India, and was completed by Sultan Altamash by about 1220 A.D.

The Fort of Tughlaqabad and the Tomb of Tughlaq Shah in Delhi stand to this day to remind one of Ghias-ud-Din Tughlaq Shah I of the first quarter of the 14th century.

The tomb of Sikandar Shah Lodi, believed to have been built in the early sixteenth century, is decorated with enamelled tiles of various colours, while its most important structural feature is the double dome which became a usual feature in Mughal architecture.

BIJAPUR AND GOLCONDA

Another unique historical monument in India is the Gol Gumbaz at Bijapur, the tomb of Mohammad Adil Shah, who was a contemporary of the Mughal Emperior Shah Jahan. This has a total floor area of 18,110 square feet, and is covered by a homogeneous inverted bowl of concrete reinforced with bricks. This is the largest space covered by any single dome in the whole world, the second largest being that of the Pantheon at Rome, which has a floor area of 15,833 square feet. If the pendentives are also taken into account the Gol Gumbaz is the greatest domed roof in the world too.

At the base of the dome is an eleven-foot wide gallery, which projécts into the interior of the building. This is famous as the "whispering gallery". Hundreds of sight-seers visit this monument daily and they are struck by the weird echoes and mocking whispers that emanate from the walls and the dome. Loud laughter is answered by a score of "fiends hidden behind the plaster", while the tearing of a piece of paper reverberates into the sound of thunder.

The Qutbshahi kings of Golconda were responsible for a number of palatial buildings, including elegant tombs, magnificent mosques and stately memorials in the city of Golconda, the best specimen of which is found in the triumphal archway called the Char-Minar, or literally the "Four Pillars" built in 1591.

KASHMIR

Typical examples of Islamic architecture in wood are to be found in the two-storeyed mosque of Shah Hamdan and the Jama Masjid in Srinagar. The art of stone-building was also revived by the Mughals, as is evident from the Hari Parbat Fort in Srinagar which was constructed by Emperor Akbar (1556 to 1605 A.D.) and the Pathar Masjid built by the Empress Nur Jahan in Srinagar in 1625 A.D.

THE MUGHAL PERIOD

In the earlier period of Mughal Rule, the earliest monument we come across is the tomb of Humayun in Delhi, which is considered a landmark in the development of Mughal architecture. The next important phase begins with Akbar, who built a number of buildings at Agra and Allahabad and a new capital at Fatehpur Sikri, 24 miles from Agra. Jahangir did not contribute much to Indian architecture, but Shah Jahan introduced a new style of architecture and the many beautiful edifices at Delhi, Agra, Ajmer, Lahore and Srinagar are due to his initiative and enterprise.

The greatest contribution of Shah Jahan, however, was the Taj Mahal, which ranks amongst the finest of tombs in the whole world. The Moti Masjid of Agra is another fine product typical of Shah Jahan. His later buildings at Delhi, particularly the Red Fort and the Jama Masjid, are other examples of the architecture of his period.

Mughal architecture saw its decline with the accession of Aurangzeb to the Mughal throne.

These Muslim monuments are being maintained in all their splendour and glory by the Archaeological Department of the Government of India, functioning under the Minister of Education, Mr. M. C. Chagla.

Chapter VII

FESTIVALS AND RELIGIOUS OBSERVANCES

The composite culture prevalent today in the Indian Union is a heritage of the past many centuries, and how well both the major communities of the country have intermingled with one another is evident from the way members of both the communities associate themselves with the religious observances of one another. While the Muslims join in the famous Hindu festivals of Holi, Divali and Dussehra, the Hindus in India reciprocate by joining with the Muslims in their Id festivals and the observance of Mohurrum.

ID-UL-FITR

The Id-ul-Fitr is a Muslim festival which is celebrated all over India with great enthusiasm and zeal. It marks the end of Ramzan, the ninth month of the Muslim year. It was during this month that the Holy Quran was revealed. The period begins with the first sight of the new moon of the month and ends on the 29th or 30th day from the previous moon. Muslims keep a fast every day during this month of Ramzan, and on the completion of the period, which is decided by the appearance of the new moon of the month of Shawwal, Id-ul-Fitr is celebrated with great eclat. Prayers are offered in mosques and the *Idgahs* and festivities are held. All Muslims, young and old, dress in their finest and best clothes and enjoy themselves to their hearts' content. The Hindus join the Muslims in celebration of this great festival and embrace them and exchange good wishes.

The sacred month of Ramzan is kept with particular enthusiasm in those cities of India which are important centres of Muslim culture in the country. Every evening, drums are beaten to announce that the sun has set and the day's fast is ended. The mosques of Delhi are crowded with worshippers and they resound with the recitation of the Holy Quran. The

fasting is observed very strictly by a vast majority of the Muslims in India. And, early on the following morning, the Muslims wake up to take light refreshments before the time begins for the next day's fast.

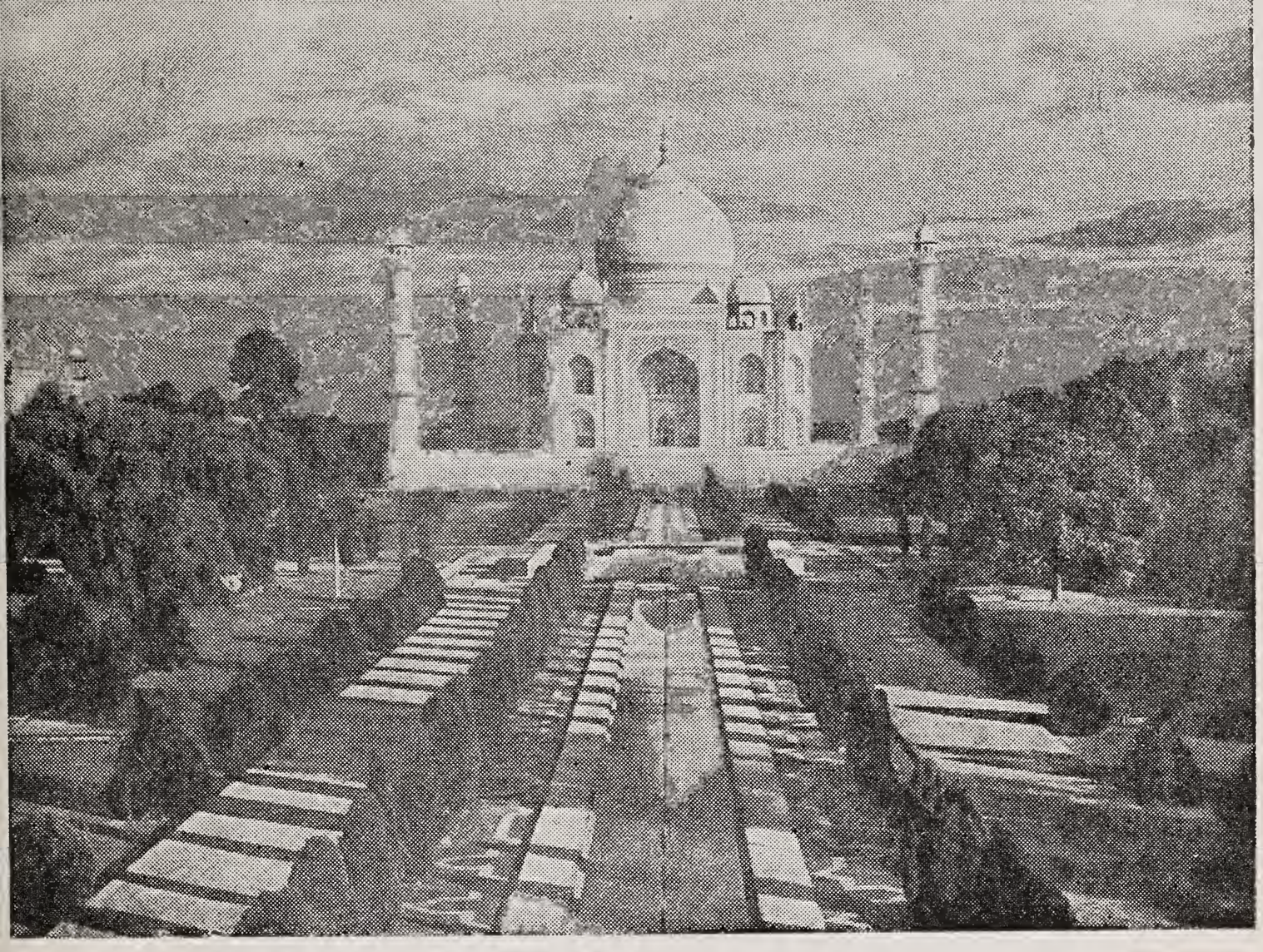
ID-UZ-ZUHA

The Id-uz-Zuha is another festival of the Indian Muslims which is celebrated with great rejoicing. It commemorates the ordeal of Hazrat Ibrahim, who had been put to a terrible test by God when he was asked to sacrifice whatever was dearest to him and he decided to sacrifice the life of his son. As he was on the point of applying the sword to his son's throat, it was revealed to him that this was meant only to test his faith, and it was enough if instead of his son he sacrificed only a ram in the name of Allah. This is celebrated on the 10th day of Zilhijja, when the Haj celebrations at Mecca are rounded off by the sacrifice of goats or camels. In India too goats and sheep are sacrificed all over the country and prays are offered.

MOHURRUM

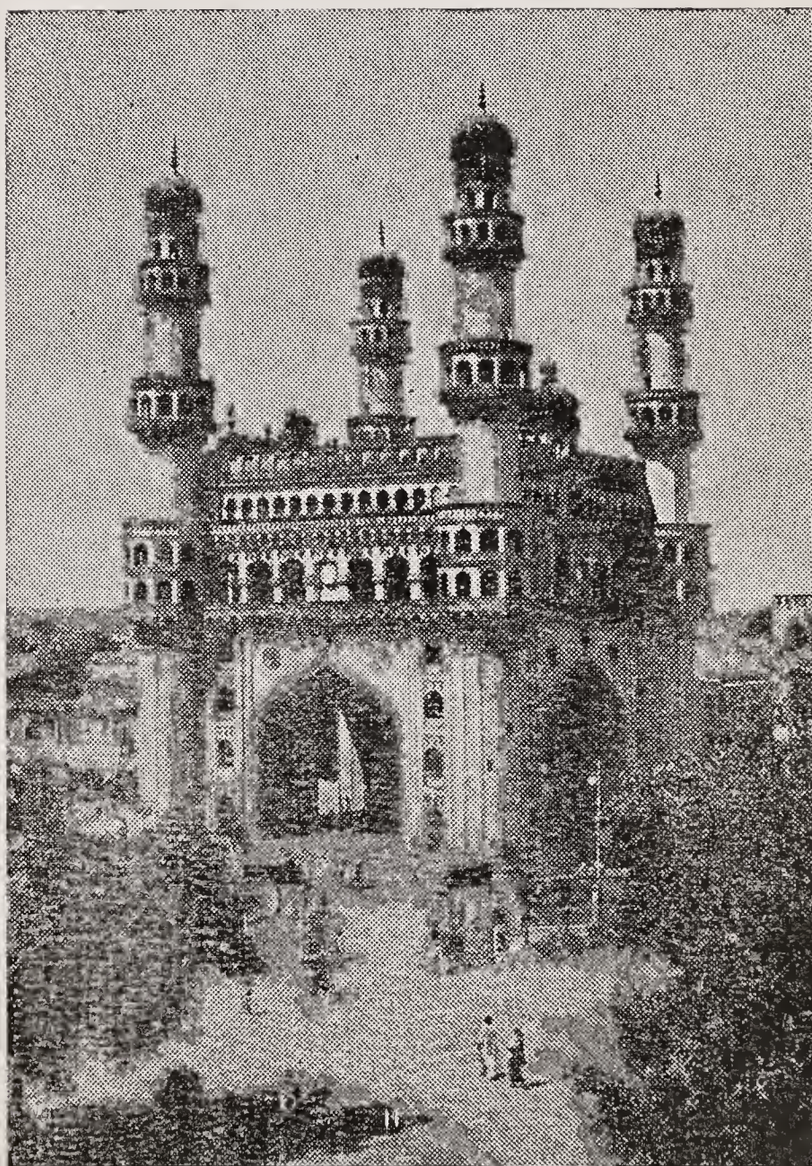
Mohurrum is observed in different ways in various parts of India, though the basic theme is the same in all these observances; that is, the observance of the first ten days of Mohurrum, the first month of the Muslim year, are dedicated to the mourning and remembrance of the martyrdom of Hazrat Imam Hussain, maternal grandson of the prophet Mohammad, and the son of Hazrat Ali and Fatima. Hazrat Imam Hussain died on the 10th day of Mohurrum, 61 A.H., while fighting the forces of Yazid, when Hazrat Ali's whole family was practically slaughtered.

This tragedy is observed with great passion in Lucknow, in particular, as it is the centre of Shia culture and religious activities, and accordingly a large number of *Taziyas* and the *Alams* or standards of Hazrat Imam Hussain's army are taken out all over the city. The *Taziyas* contain wooden and paper models of the mausoleum of Hazrat Imam Hussain, and the processions carrying these terminate in open spaces called *Imambaras*, where they are buried, after which the mourners return home. As not

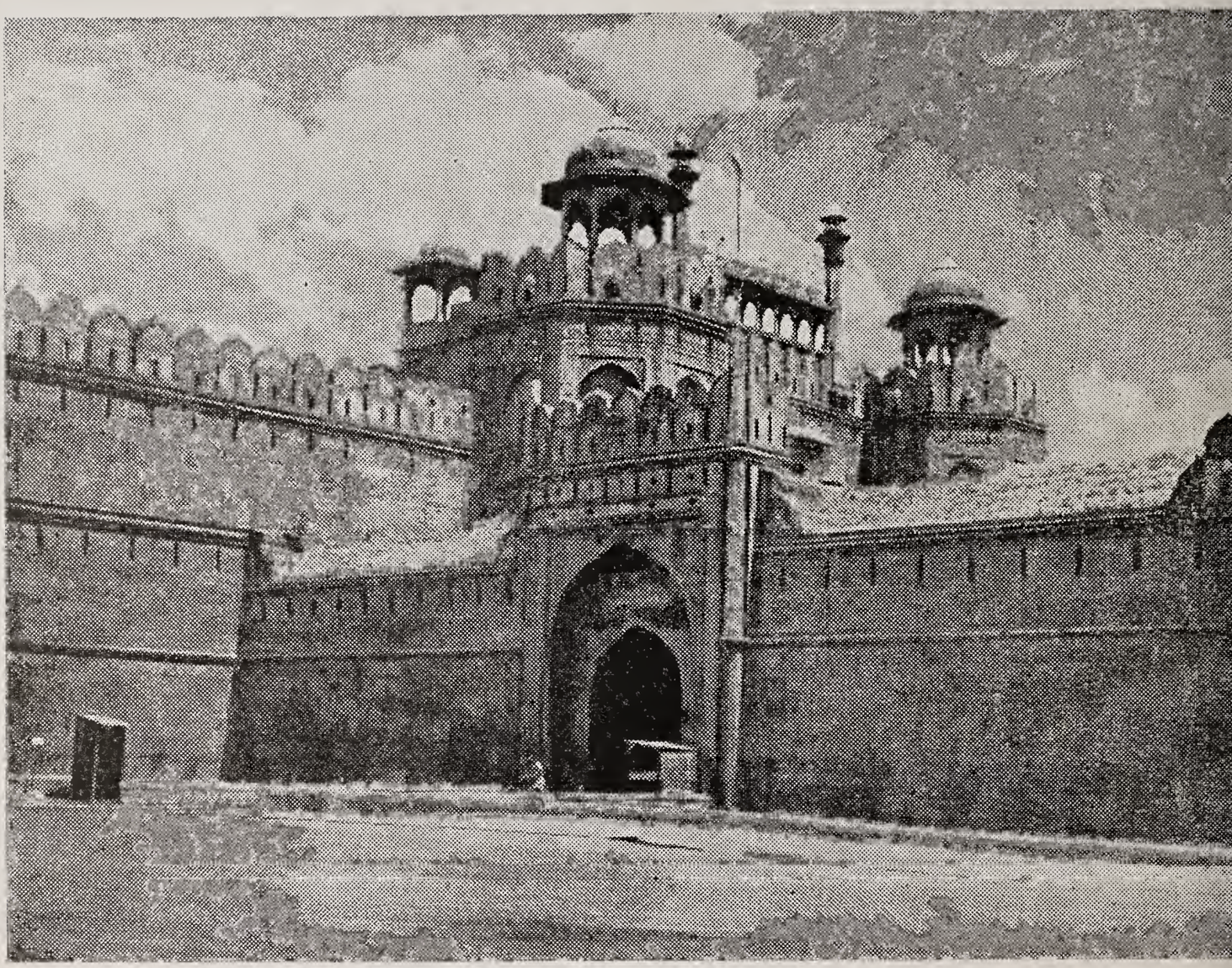


Taj Mahal, Agra

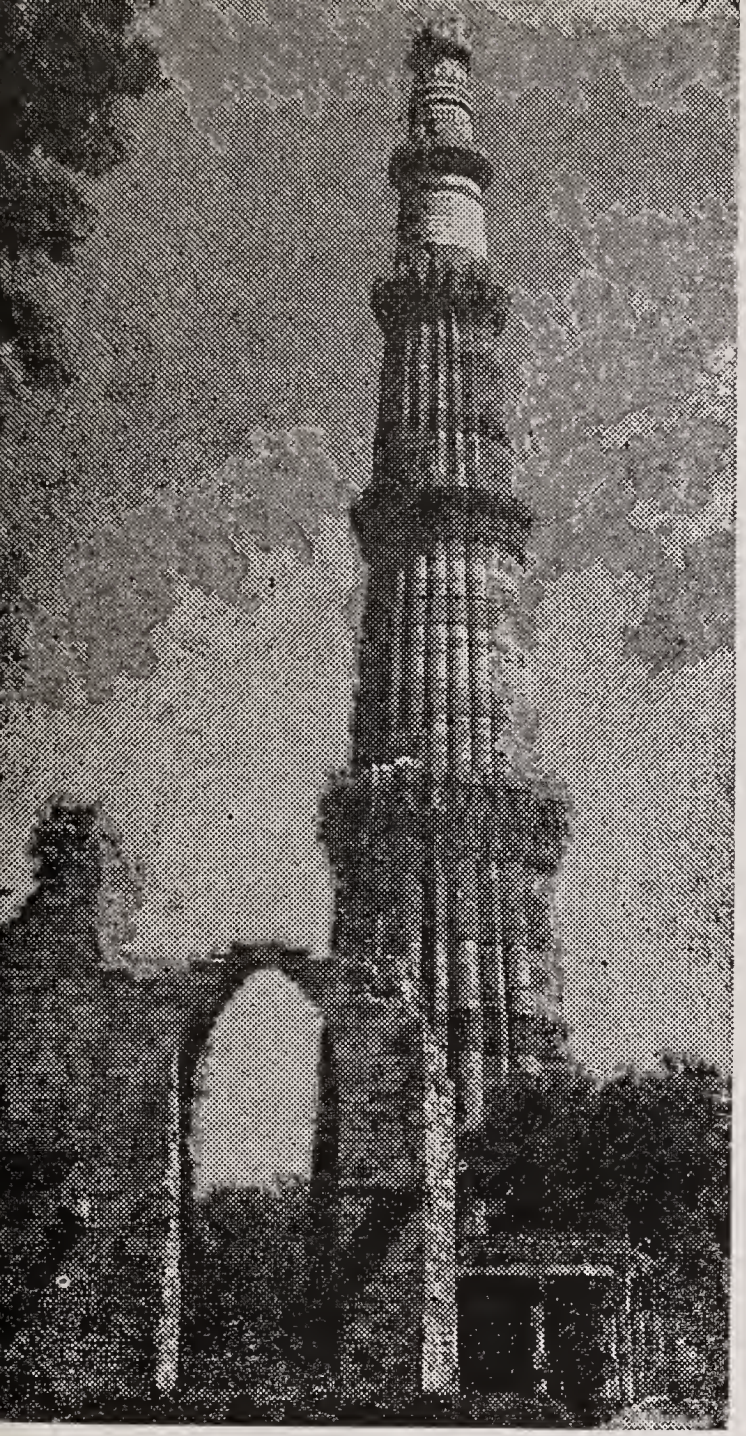
ARCHITECTURE



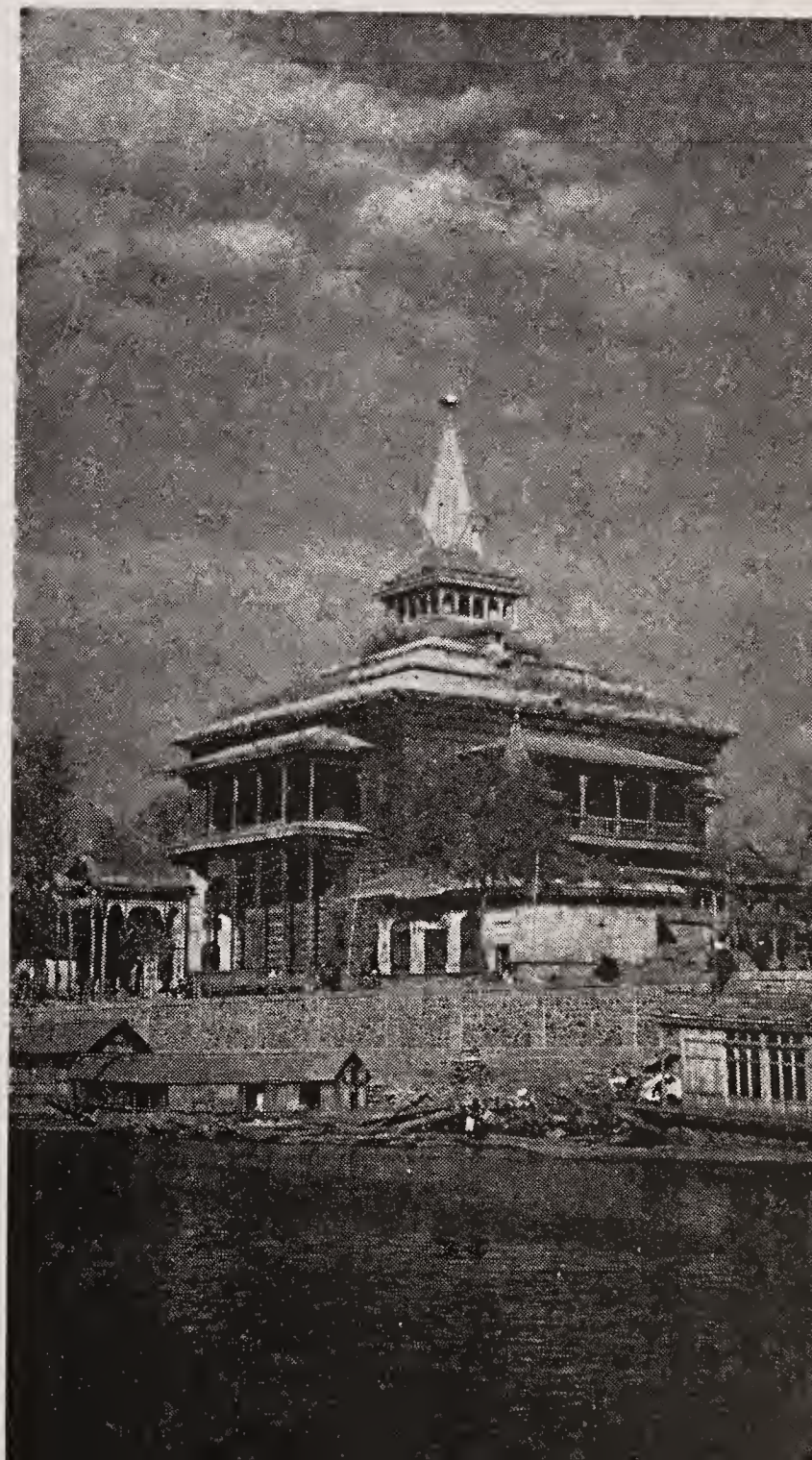
Char-Minar, Hyderabad



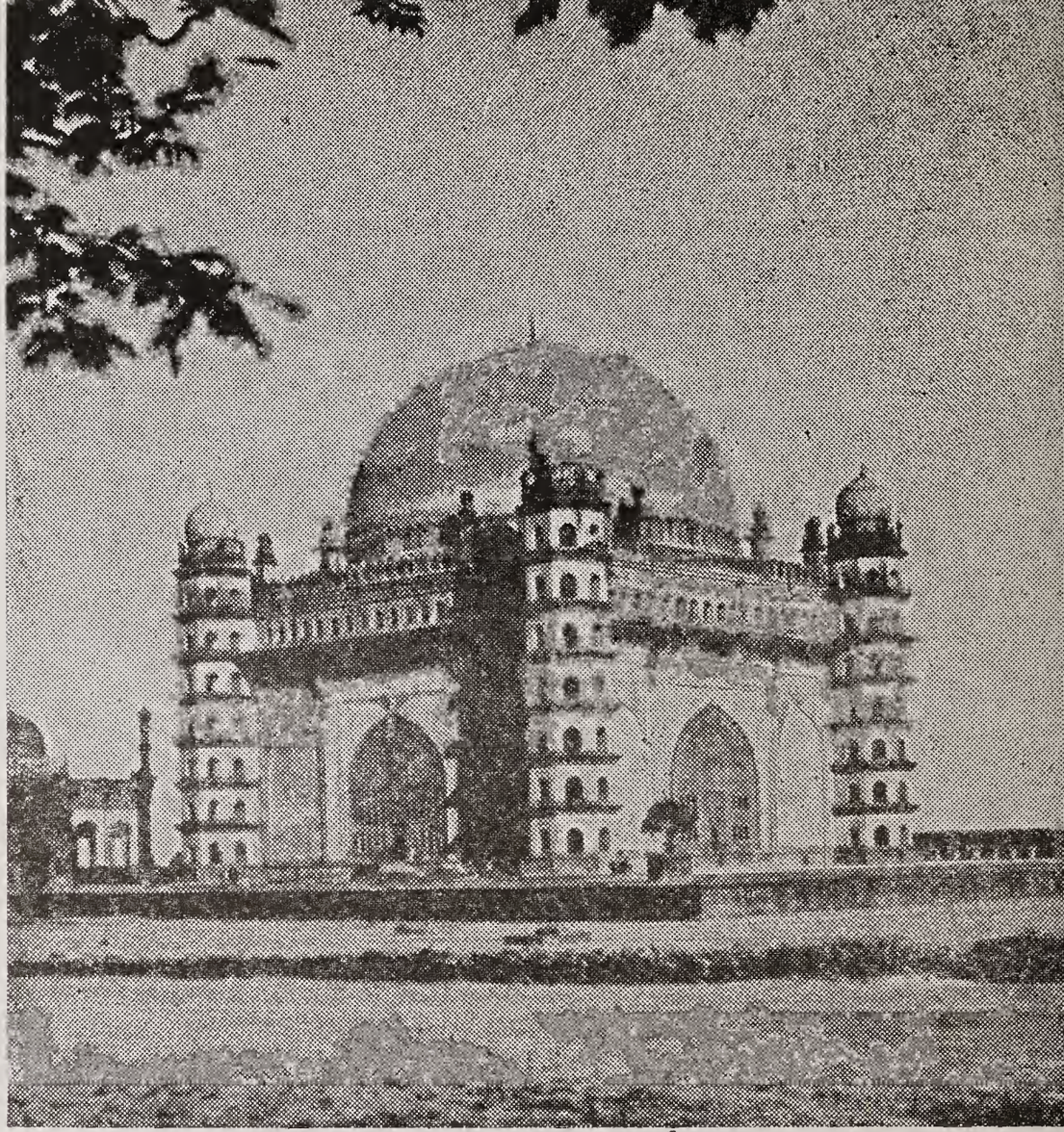
Red Fort, Delhi



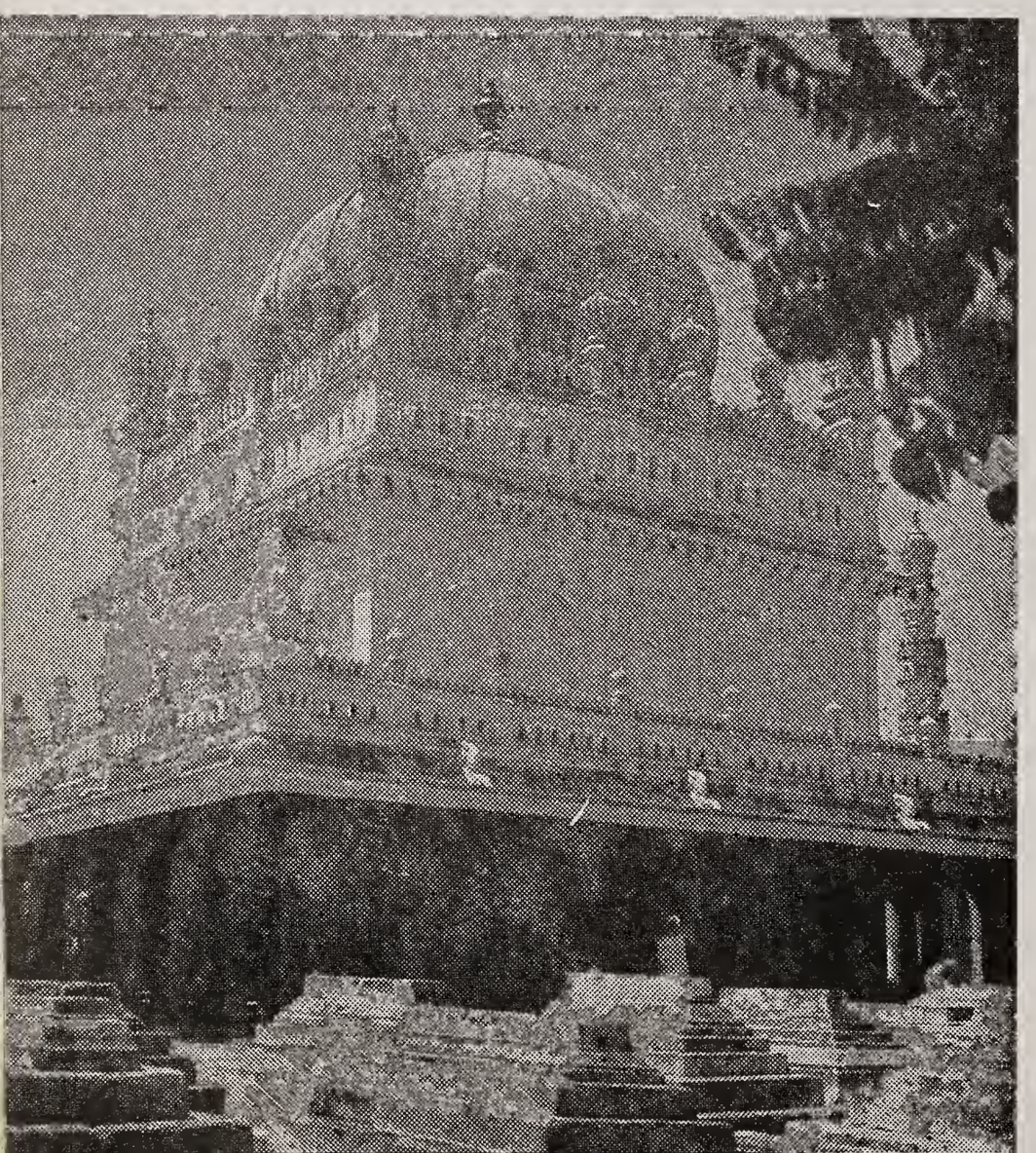
Qutb Minar, Delhi



The Shah Hamdan
Mosque, Srinagar



Gol Gumbaz, Bijapur



Tipu Sultan's Tomb,
Srirangapatna

RELIGION

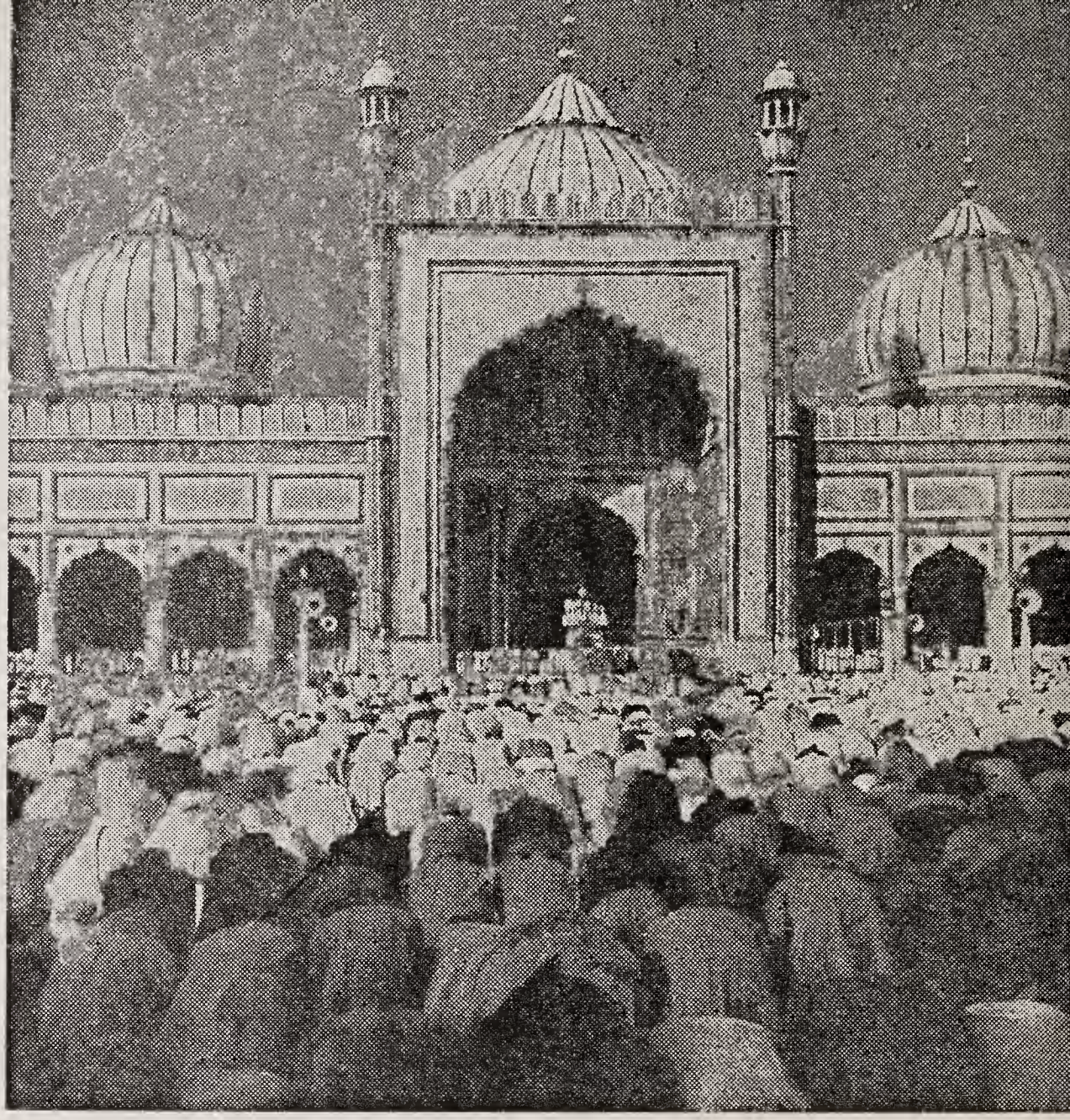
Pilgrims paying homage to the memory of Hazrat Moin-ud-Din Chishti at the Dargah Khwaja Sahib, Ajmer

Pir Zamin Nizami welcoming Dr. Radhakrishnan at the Urs of Hazrat Amir Khusro, Nizamuddin, New Delhi

A. A. Hekmat, Ambassador of Iran, reciting a poem in praise of Amir Khusro at the Urs

Qawwali at the Urs of Khwaja Nizamuddin Aulia

Mohurrum in Delhi



Id prayers at Jama Masjid, Delhi

Dr. Zakir Husain and his *Aftar* guests at *Namaz*

even water had been given to Hazrat Imam Hussain by Yazid and his men, and they had to die of thirst, drinking water and syrup are served generously on the way for the returning mourners, in memory of Hazrat Imam Hussain's thirst in the battlefield of Karbala.

In places other than Lucknow, the *Taziyas* are taken out and buried in the local burial ground known as the *Karbala.* Scenes depicting the battle of Karbala are depicted by wrestlers and gymnasts as the *Alams* are taken out in procession on the first nine days of Muharrum.

URS CELEBRATIONS

One of the most important pilgrimages for Indian Muslims is the annual Urs festival at the shrine of Khwaja Moin-ud-Din Chishti in Ajmer, for he is regarded as the prince among the Muslim saints of India. These observances in the month of Rajab have continued for the last several centuries, since the days of the Moghul emperors of Delhi. The Urs proper is on the 6th of Rajab.

One of the most interesting features of this annual pilgrimage is that not only Muslims but even Hindus in their thousands attend this fair. This illustrates the great reverence the simple people of India have for these "men of god", which transcends all barriers of race, creed and caste.

This Sufi saint died in Ajmer about 725 years ago. Pious and saintly from his early life, the Khwaja pursued religious knowledge at Samarkand and Bukhara, after which he travelled far and wide in quest of a spiritual preceptor, until he met Hazrat Khwaja Usman Harooni, a well-known saint of the Chishti order. For nearly 20 years he served his master and became a Khalifa, later visiting Iraq, Iran, Syria and Afghanistan, and finally India. About 1190 A.D., the Khwaja reached Ajmer, where he settled down for the rest of life. Devoted admirers, seekers of blessings as well as sceptic visitors poured into Ajmer during the 44 years of the Khwaja's life in Ajmer. It is said that even the bitterest agnostic returned from there a staunch convert.

His fame and reputation spread for and wide throughout the country and rich and poor alike were imbued with reverence for his simplicity and humanism. His whole life was one of renunciation and devotion to Islam.

It was in 1557, when Ajmer was conquered by Emperor Akbar that he visited the Durgah of this saint and endowed property for the Durgah, while it was during the reign of the Khilji Sultans that a permanent building was constructed with a small dome over his grave. Princess Jahan Ara, the famous daughter of Shah Jahan, built the main entrance to the tomb.

Another important Urs is that of Khwaja Nizamuddin Aulia in Delhi. Qawwali, a kind of religio-didactic verse set to classical ragas originally by Amir Khusro, is a prominent and popular feature of this Urs; it follows immediately after the *fatiha* on the night of the 17th Rabi-us-Sani.

Much the same kind of celebration takes place at the same spot on the Urs of Amir Khusro himself, who "met his Maker" exactly six lunar months after his preceptor, Khwaja Nizamuddin Aulia, i.e. on the 17th of Shawwal.

Devotees of the highest rank and from many countries have always sought grace by attending these Urs observances—and the centuries-old tradition continues to this day. For the common people of Delhi and its environs, of all religions, it is of course an occasion of occasions and they flock to 'Nizamuddin' in thousands.

North India's third biggest Urs is at Kalier Sharif, between Hardwar and Roorkee, held in the month of Rabi-ul- Awwal in memory of Hazrat Alauddin Ali Ahmed Sabir.

Among numerous other important celebrations is the Urs of Hazrat Mujaddad Alf Sani at Sirhind (Panjab) late in the month of Safr.

South India's biggest Urs commemorates Khwaja Bandanawaz Gesudaraz at Gulbarga in the month of Ziqad.

THE HAJ

In order to help Muslims intending to perform the Haj pilgrimage, the Government of India runs four ships specially to take pilgrims to Jeddah and bring them back. These four ships have a capacity of over 5,000 passengers per trip. Arrangements have also been made for those who want to make their journey by air. The pilgrims are given free medical aid and a liberal allowance of foreign exchange. Besides, the pilgrims are also provided with transport to and from ports, accommodation in transit, banking and consular facilities.

SPECIAL PROVISIONS IN THE CONSTITUTION

Art. 15 (1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

Art. 16 (1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state.

(2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of any employment or office under the state.

(5) Nothing in this article shall affect the operation of any law which provides that the incumbent of an office in connection with the affairs of any religious or denominational institution or any members of the governing body thereof shall be a person professing a particular religion or belonging to a particular denomination.

Art. 25 (1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion.

Art. 26 Subject to public order, morality and health every religious denomination or any section thereof shall have the right—

(a) to establish and maintain institutions for religious and charitable purposes;

(b) to manage its own affairs in matters of religion;

(c) to own and acquire movable and immovable property; and

(d) to administer such property in accordance with law.

Art. 27 No person shall be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religious denomination.

Art. 28 (1) No religious instruction shall be provided in any educational institution wholly maintained out of state funds.

(2) Nothing in clause (1) shall apply to an educational institution which is administered by the state but has been established under any endowment or trust which requires that religious instruction shall be imparted in such institution.

(3) No person attending any educational institution recognised by the state or receiving aid out of state funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person is a minor, his guardian has given his consent thereto.

Art. 29 (2) No citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds only of religion, race, caste, language or any of them.

Art. 30 (1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(2) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

Art. 325 There shall be one general electoral roll for every territorial constituency for election to either House of Parliament or to the House or either House of the Legislature of a state and no person shall be ineligible for inclusion in any such roll or claim to be included in any special electoral roll for any such constituency on grounds only of religion, race, caste, sex or any of them.

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